

Digitized by the Internet Archive
in 2021 with funding from
Princeton Theological Seminary Library

<https://archive.org/details/viewpoint1410unse>

VIEWPOINT

NO. 4

January 24, 1964

ATHENS 1963

This issue of Viewpoint is given entirely to coverage of the 19th Ecumenical Student Conference on the Christian World Mission. Held at Athens, Ohio, from December 27 to January 2, the Conference was attended by twenty Princeton seminarians in addition to the entire body of the International Student Fellowship.

The Editors

It was a colorful scene. Flowing African robes, Indian saris and Japanese kimonos mingled with all varieties of American student dress against the background of snow-covered buildings, lightly-frosted shrubs and heavily-laden pines. The 19th Quadrennial at Athens had begun. Three thousand students of every race, from seventy-eight countries and fifty states, representing forty-seven denominations, were gathered together "For the Life of the World." Every religious grouping--from Russian Orthodox to Quaker to Roman Catholic--was represented, as well as registered participants from Jewish, Muslim and Buddhist faiths.

Delegates attended Russian Orthodox services on the liturgy, Friends' meetings, and Lutheran services of communion. The brokenness and separation of the Body of Christ could not be denied, and participants realized that joining hands to sing the doxology could not cover up these divisions. But over all, there seemed to be a sense of unity and fellowship which transcended the brokenness and separation in a way many had not felt before.

The gathering itself was first and foremost that of a worshipping community --a community bonded together as the Body of Christ. Nourished by Word as well as fellowship, this community sought to re-discover what it means to be community existing for the sake of the world. This reached its highest dimension in the latter part of the week when the gathering celebrated the Lord's Supper according to an early Christian tradition of 200 A.D.

When these three thousand students gathered in Memorial Auditorium for daily sessions, they were exposed to the fresh thought of such conference leaders as Alexander Schmemmann and Philip Zabriskie. Schmemmann propounded a sacramental view of the world from his Eastern Orthodox perspective. Zabriskie lead the conference in excellent Narrative Studies from the life of Christ. In addition, there were Reports from the Church around the World from church leaders in various troubled areas--South America, Czechoslovakia, Angola, South Africa and the United States.

The current problem of interpersonal communication, so difficult in a gathering of this size, was effectively resolved by the Living Unit Groups (LUGS). These consisted of some twenty-five people carefully selected to represent a cross section of the delegates.

But the joy of Christian fellowship was an equally valuable part of this conference experience. This was expressed most vividly in the Festival of Nations held each afternoon, featuring everything from Filipino candle dances to Canadian student songs to the West Indian limbo,--with costumes to match. ...to say nothing of riotous international hootenannies held daily between speeches. And what could ever equal the New Year's Eve dance "thrown" by the African students... the unparalleled spectacle of students dancing the limbo, the twist, swing, the surf, foxtrot, waltz and cha-cha--all to the same music.

This was Athens, 1963. It was a Christian world community called to openness, to forgiveness, to love, to acceptance; a community called to and for The Life of the World.

Ernest Freund
Modi Essoka

The Conference Leaders
(Schmemmann and Zabriskie)

Father Alexander Schmemmann

Father Schmemmann was the main afternoon speaker. Here we will attempt to give a brief summary of his lectures. His book, For the Life of the World, served as the basis for his lectures. The book affirms the sacramental or Biblical view of life. In other words, it rejects all attempts to separate the material and the spiritual worlds. The pattern for this wholeness of man's life is revealed in the Bible, and particularly in the life of Christ. God created the world and saw that it was good.

Schmemmann's basic plea to us is to rediscover nature as the bearer of grace. All that is created can serve as a means through which we can see God, or find God. We must look at all that exists not as an end in itself, but as a reflection of God. The specific sacraments that we have in the Orthodox church are reminders and means by which we can become aware of the true nature of sacramental life in the world.

The Missionary Perspective--Father Schmemmann in his first lecture on Missionary Perspective, pointed out the two positions usually taken which stand in the way of mission; those who cling only and completely to the past for all guidance, and those who reject everything which comes from the past, just because it is from the past. Both are slaves in their own narrow vision. Such vision does not give us the necessary freedom for effective missionary work.

Everything in today's world is a question mark. Nothing is self evident. In this world, we under-estimate the power of evil and at the same time we also under-estimate the power of goodness. Complete victory is impossible in this world because evil is ever present. For a Christian, however, complete failure is likewise impossible for he knows that Christ, through His death and resurrection, transformed failure into victory. Any sincere attempt on the part of a Christian to fulfill his mission in life though it may fail, will not be in vain but will contribute to the ever-growing fulfillment of God's purpose. Thus, a Christian will experience joy in suffering and suffering in joy.

The Mission to Man--In our everyday life, we often look at others not as persons, but as objects to be analyzed and dealt with accordingly. In seeking techniques of how to be friendly and how to get along with people, we miss the "real" person. What is important is that each one of us is a unique individual. God teaches us to love - not Man in general - but Thy Neighbor, and it is by seeing Christ in each person that we have the true basis for "Love Thy Neighbor." This personal encounter with other individuals may happen thousands of times and here personal victories are incalculable. God triumphs and conquers through persons, through particular individuals. This is what Schmemmann called "the miracle of particularity."

The Mission to Society--Man is never alone, and Man becomes fully man when he encounters other men. Schmemmann then poses the question, "What is the Christian mission to society?" He sees the role of the Christian in society as having two dimensions; the "priestly" and the "prophetic". The "priestly" role is one which assumes - takes responsibility for men and creation. It is one which accepts the world from God and offers it back to God with praise, so that the real purpose of creation may be fulfilled. It is in this role that man "acts". He tries to discern right from wrong and acts accordingly, even if it means giving up his life.

The "prophetic" role is one in which the Christian is in the world and yet has a vision and anticipation of the Kingdom of God. He can never fully quench his hunger and thirst for God here. He is one who often stands in opposition to the crowd and is often misunderstood because he has this vision. Yet the Christian is in this world as its conscience precisely because he has this vision.

To the question, "Does not this prophetic role take people out of this world?", Father Schmemmann answers that one can only be a real "prophet" if he is first a real "priest". Only if one participates and suffers in the world, can one have the right to speak as a "prophet".

The Church and the Mission--In his fourth lecture Father Schmemmann emphasized the fact that the Church is mission and that to be mission is its very essence, its very life. "It is our certitude that in the ascension of the Church in Christ, in the Joy of the world to come, in the Church as the sacrament - the gift, the beginning, the presence, the promise, the reality, the anticipation - of the Kingdom, is the source and the beginning of all Christian mission. It is only as we return from the light and the joy of Christ's presence that we recover the world as a meaningful field of our Christian action, that we see the true reality of the world and thus discover what we must do. Christian mission is always at its beginning. It is today that I am sent back into the world in joy and peace, "having seen the true light, having partaken of the Holy Spirit, having been witness of Divine Love."

The whole of Schmemmann's presentation, added to the book For the Life of the World, offered to the conference a body of thought meriting its consideration. His Eastern Orthodox perspective contrasted rather markedly with that of Protestants. Thereby, it stimulated thought and promoted the kind of discussion which made up the actual heart of the conference.

Constantine and Arlene Kallaur

Philip Zabriskie

The morning Bible study at the Quadrennial was brought to us by Rev. Philip Zabriskie. Mr. Zabriskie is an Episcopal clergyman who is currently connected with the national student movement in the Episcopal church, as well as serving a parish in New York City. If there is anything which describes Zabriskie's personality it is the old maxim that "Still waters run deep." He is a very quiet person, yet one is immediately aware that he is thoughtful. In the daily periods of informal questioning of the conference leaders in various lounges on the campus, it was rare that Zabriskie would answer a question put to him without first giving it a moment of thought. The most amazing thing to me about him was that he always seemed to be able to find exactly the right words to convey his thoughts. He was always completely honest with himself and with the students who questioned and listened to him.

Zabriskie's presentations were entitled "Narrative Studies from the Life of Christ." In the opening session he spoke of the purpose of narrative in the Hebrew tradition and its importance and meaning. He explained that the primary mode of discourse in the Bible is narrative, and that a great deal of the church's action in the New Testament is narrative in character. He also reminded us that the New Testament Church discovered the meaning of revelation in Christ through the story of the life, death and resurrection of Jesus. For them God was a God who acts, a God who had been acting since he had brought the Children of Israel out of Egypt. From here he moved into a discussion of the narrative of Peter and Cornelius, showing how God's action with Peter revealed to him that God was in the whole world, blessing it, calling men to live in it. "Rise, kill and eat!" was the command to Peter. "What God has cleansed you must not call common." Peter was reluctant and confused, but stayed with the situation until he understood that God indeed had blessed the world because he had been pleased to dwell there.

Zabriskie's second study came from the first two chapters of Mark and outlined two preliminary characteristics of that Gospel. The first of these was that the use of the word "immediately" gives us the impression that events were under pressure. Secondly we get a sense of the power, the authority which Jesus had and exercised. Because the ministry of John preceeds that of Jesus for Mark, Zabriskie examined repentance as pre-requisite to power for Christian living. Initially he presented his ideas about how repentance has become distorted in our thinking. We tend to tie repentance exclusively with guilt. Confession can run the risk of trivializing repentance because it is like washing one's socks in order to be clean instead of taking a bath! Another distortion is the idea that passivity to God is the same as repentance. Still another is the equation of repentance with self-abasement. Jesus, he noted, was powerful, not self-abased; furthermore, sin is usually the result of too little self, not too much.

From there he went on to characterize repentance in terms of 1) pre-supposition of knowledge of the world. Repentance means an affirmation of what God has done, not a rejection of it; 2) repentance pre-supposes deep self knowledge because human beings have a limitless capacity for self deception; 3) repentance means to take self-responsibility; and 4) repentance means that he who experiences it also experiences a readiness to act, not a passivity to God's "will for my life."

Although this was by no means all of the thought-provoking material which Zabriskie presented, it should give some idea why he was one of the most inspiring parts of the conference, and why his informal counsel was frequently sought by the students. For some, like myself, he was the highlight of the conference because his approach was fresh without being brash, and because his ideas contained much food for thought.

Bruce Boston

Reports From the Church Around the World

For many of the delegates, one of the most interesting features of the conference was the daily Reports from the Church around the world. Here were men fresh from the front lines of the Church's work in a number of countries; here, too, were representatives of the so-called "younger churches," with views at variance with traditional Western and democratic or capitalistic Christianity. The views they propounded were absorbing and enlightening. Two of the most interesting from my standpoint were the Rev. Alvez of Brazil, and the Rev. Milan Opocensky of Czechoslovakia.

The Rev. Alvez gave a shaking report on the situation in Brazil. He started by describing Brazil as an underdeveloped country of predominantly agrarian character. 70% of the land belongs to landlords, who constitute only 7% of the total population. These have great economic power and corresponding political influence, not only in the countryside but in the large cities also. Here we see the demonic marriage between economic power and political influence leading to pseudo-democracy. In this situation the Western slogan of democratic freedom and equality has completely lost its meaning. What is equality when a landlord can pay his laborers only 50 cruzeiros (5¢) a day--a sum which will buy not even the bare necessities of life. What is freedom when 800 children out of 1,000 die before their first birthday in the province of Amazonia; and 30% of the total population die before their thirtieth birthday? They are murdered by hunger and improper housing without modern sanitation. They are starved and killed almost as surely as were the Jews at Buchenwald and Auschwitz. If this is freedom--to hunger and death--then freedom is not enough.

In this situation there can no longer be any question about revolution or not revolution. The question can be only what course the revolution will take when it comes. Brazil's inflation is such that the standard of living rose 51% in the last half year. In July 1963 the U.S. dollar cost 625 cruzeiros, in August 1000, and in September 1,250. The need is for total revolution--a complete break with present political and economic structures.

In this situation, Protestants, Catholics and Marxists have found a common goal in human dignity. How can Christians help men achieve their dignity on the present scene in Brazil? One thing is assured: if Christianity is to have any meaning in tomorrow's Brazil it must enter into today's revolution. It must ask itself whether or not Marxism is more capable of effecting the necessary radical re-organization of Brazilian political and economic structures than any other ideology.

Dr. Opocensky, lecturer in Systematic Theology in Prague, showed historically that the 1948 revolution in Czechoslovakia was not a temporary or accidental phenomenon but the logical consequence of a long historical process. Opocensky followed the line of Karl Barth that it is the task of Christians not to work against a Marxist (or any other) society, but to try and improve it by bringing the Christian message in a contemporary form which can be understood by that society. The Christian's task in a Marxist society is to help the Marxist be a "real" Marxist; it is also to make sure that he (the Marxist) does not lose his human freedom, uniqueness and dignity. The Christian position is not an ideology, it is an attitude, a state of being, which goes far deeper than ideologies and therefore can correct them from a position without.

With the situation in Brazil and Czechoslovakia in the background, we can understand that the church no longer can escape being a judge and corrector of the societies in which it finds itself. This was the note struck also by the

reports from Angola, Indonesia and South Africa. The Church must make up a vital and dynamic part of contemporary societies. Within them it must raise timely and pertinent questions and address them to academic and political circles. It must concern itself above all with the task of nation building in many lands, not forgetting the unity which it has in Christ.

Fride Hedman

The Service of Holy Communion

Athens had many peaks of spiritual experience. To mention only two of the many, there was the Report from Angola detailing something of the joy amidst adversity of its young church. Immediately following came a courageous response by Kenneth Carstens of South Africa, in which the Nationalist Government was condemned, at Carsten's peril and out of his love for his country, by a chapter-verse recital of its more heinous laws.

In the opinion of many delegates, though, one peak stood out above all the others; this was the Communion service on December 31. For this service, the precedent set at Lund in 1938, by which interfaith gatherings follow the order of worship of the communion in whose area the meeting is held, was by-passed in favor of an early church service antedating the East-West split. The tradition adapted was that of the Apostolic Tradition of Hippolytus, c. 200 A.D.

Liturgically and symbolically, the service had great depth. No less than three orders of clergy were present on the platform: Bishop Corrigan, Conference Chaplain and an Episcopalian, presided; to assist him in the distribution of the elements were twenty Presbyters and twenty-one Deacons, all ordained ministers of various communions. The laity were represented by the readers of the Scriptures and by other members who brought forward the elements as a symbolic gift from the delegates--a re-enactment of the ancient common-meal custom in the early church. The service consisted of two parts, the proclamation or Ministry of the Word, including scripture reading, a sermon and prayers; and the Lord's Supper, or Ministry of the Sacrament, which was divided into the four sections of offertory, consecration, breaking of the bread, and distribution. The clergy received the elements first, then distributed them at various points in the auditorium. The common cup and wafers were used. During the service, four hymns were sung, all great classics of the faith.

A great strength of the service was that it held significance for those not liturgically trained or inclined. Even the most cerebral of individuals would have had difficulty in ignoring the other, enriching aspects. The auditorium was filled with more than mere humanity; as they worshipped, delegates were aware not only of the spirit of devotion around them but also of the Spirit's presence with the gathering. Various factors, such as the size and solemnity of the meeting, its ecumenical character, the accumulating experiences of the week, combined, not so much to induce a "holy" atmosphere as to create an openness to the Spirit which became more remarkable and wondrous as the service progressed.

Perhaps the most important act, experientially, was the Passing of the Peace. Begun by the presiding Bishop and passed by the Deacons to the delegates, this greeting consisted of the words, "Peace be with Thee;" and the response, "And with Thee." It was done with clasped hands in a prayer position. The effect seemed almost electric; for many it became a moment of singular truth and meaning. As much as all else that had gone before, it prepared the way for renewed appreciation of the mysteries of the Lord's Supper.

Upon conclusion of Communion and the closing hymn, no benediction was offered. A brief but memorable Dismissal took its place, in deference to the fact that Communion had given a blessing far more than anything which followed. The last line of this Dismissal summarized much of the Conference: "...go forth in peace to serve the Lord in the power of his Spirit."

Theodore Scott

The Living Unit Groups

LUGS---Living Unit Groups---133 of them---were the pulsating heart of the 19th Quadrennial Conference at Athens, Ohio. These groups, each of which was interracial, international, and interconfessional, were made up of eleven men, eleven women, a study leader, and a host or hostess.

Perhaps the uniqueness of this crucial part of the whole life of the Conference was the self-consciousness of each LUG, partly fostered by Conference planners and partly an inevitable result of the week's main lines of thought. As one would expect of any discussion group, the LUG provided opportunity for participants to respond to lectures and other offerings of the Conference, opportunities for clarification and opposing expressions, and opportunities to relate new ideas and experiences to the life they would soon resume in their homes, colleges, and universities. But far more than merely talking about the body of Christ and about the life of the world, students and leaders alike knew themselves to be called together to become the body of Christ, the community of God. It was with this self-awareness that the LUGS wrestled with the meaning of participation in the Church and in its mission in the world.

Sharing dorm sections, eating dinner together, and meeting together from 8:00-10:30 each evening, the LUGS were able to build on the experiences and relationships from day to day. Each member was a part of a larger community, each made some contribution in the Spirit, each witnessed to the resurrection of Christ, and each, for five days, became a member of a body with others, not of his own choosing. In the diversity and complexity of such groups, one could enter with the assurance of "like-mindedness" in only one respect: all LUG members were among those for whom Christ died and they knew it. (Note: a number of groups, perhaps 10 or 15, had non-Christian participants. These provided for those groups an honest contrast, a point on which the delegates sharpened their thinking even as they treated such participants with openness and acceptance.) Yet this unity in Christ was the natural bond which brought about the opening of persons to one another. Living together in all of its many facets--eating, sleeping, talking, worshiping--became, then, an experience of the Church upon which the LUG could reflect.

"Where two or three are gathered together in my name, there am I in the midst of them." These Living Unit Groups quietly, yet dynamically, were able in many ways to come to grips with the relationships of the life of the Church to the life of the world. Through their work and worship, the gathered community sought to proclaim in thought, speech, and action the reality of having been called into community by God and to celebrate the acts of God in history that give us our identity and determine our destiny.

Ellie Clever
Dottie Specht

The Individual Side

People--Wartan Kasparian from Iraq; James Ochoki, a Kenyan medical student studying in Washington D.C.; Poikail John George of India; Charles Faulkner, an American Negro at Jarris Christian College in Texas;--these people and others in penetrating conversation constituted the heart of the Athens Conference for me.

New Year's Eve was climatically characterized by a rather heavenly blanket of snow. The trees no longer looked like trees usually do, but rather like majestic angels extending their bows in supplication to God. Perhaps God heard, for people of all races and confessions were encountering one another in an attitude of empathetic understanding and mutual love. The contemporary philosophy of "Persons" became an actual experience for us. Discussion of differences--even sore spots--took place as people confronted each other as persons, in contrast to the usual existential regard of each other in terms of those differences. This latter attitude is clearly artificial. We saw anew that our basic status as human beings far outweighs our physical, psychological, and even ideological differences.

My experience along with the experiences of many others can perhaps be illustrated by two conversations I participated in. It was my privilege to spend the first hours of the new year with James Ochoki. How unusually enriching and informative it was to delve honestly into the race problem with Mr. Ochoki, himself an African. The American manner of life and government and the Kenyan manner was another topic of our conversation. When we parted at four in the morning, we were genuine friends. We had shared in depth the significant.

This same depth characterized my talk with Charles Faulkner. Never before had I discussed in complete frankness the race problem with an American Negro. We both left feeling that we had mutually gained many valuable insights.

In sum, it seemed to me and to many others that this spirit of love and understanding constituted the most unforgettably meaningful aspect of our experience at Athens.

Robert Fesmire

Summary Observations

How does one capture the benefits and experiences gained from five and a half days' exposure to challenging ideas and inspiring social contacts? For most of our delegates, these benefits and experiences have been contained as unforgettable memories, memories of such experiences as...

The Communion Service where, with 3000 others of varying cultures, colors, and creeds, we gathered at the Table of our universal Savior and partook of the elements according to a Second Century service of worship.

The zeal of idealistic young people anxious to help solve our country's critical problem of segregation with money, radio stations and sincere interest.

The joy of Christian fellowship as it developed in the LUG groups, where one could speak openly and freely among that unique "congregation" of black, yellow, and white; of American, Asian, and African; of Orthodox, Catholic, and all

varieties of Protestants.

Those late-evening coffee-clatches where one could usually count on meeting many of the P.T.S. students, starving for food, spiritual and otherwise.

The sounds of hundreds of voices raised lustily in that hymn of crusade, "We Shall Overcome," with a determination that, united in a sense of Christ's love, we shall overcome all personal and social injustices to the end that "in Christ there be no East or West, in Him no South or North, but truly one great fellowship of love throughout the whole wide earth."

Marjorie Miller

The Delegates:

Gunther Eisele
Theodore Scott
Bruce Boston
John Richardson
Modi Essoka
Fride Hedman
Dottie Specht
Marjorie Miller
Ernest Freund
Edward Moros
Victor Makari

S. J. Campbell
Ellie Clever
Sandy Boston
Richard Ford
Robert Fesmire
Eugene Augustine
Ruth McKelvie
Michael Sherwin
David Wiley
Donna Moros

VIEWPOINT

No. 5

February 13, 1964

By this time VIEWPOINT has become a fixture on the seminary campus. Many have caught the spirit of response and have contributed. To them the editors wish to express their thanks. Our scope has been broad -- international affairs, campus controversies, political and social responsibility, short stories, poetry, and the like. The stimulation of such intellectual and spiritual "give and take" is the stated purpose of VIEWPOINT. However, this goal can only continue to be realized if those who have opinions -- YOU -- continue to speak up.

We do not seek polished, journalistically perfect articles, which take more time than the average student or professor can afford to take. Perhaps you would prefer to voice your opinion in the form of a letter to the editors rather than that of a formal rebuttal. We seek merely personal opinion voiced in simplicity. VIEWPOINT is published only as often as current and pertinent issues arise.

We feel that it is important that such issues not be confined to classroom, office, or hallway. The entire campus should be aware of the diversity of opinion on current problems. VIEWPOINT offers such an opportunity for expression. Contributions can be made to any one of the undersigned or at the office of the Assistant to the President in Room 9 of the Administration Building

Howard Friend

Dwyn Mounger

Marlynn May

Charles Conti

Theodore Scott

"Through Evangelical Eyes"

Robert Karl Bohm

Though our age is one in which the Church is being revitalized and coming to identify and express herself more fully, though she has experimented with the use of drama and jazz for her proclamation, though the increasing phenomena of speaking in tongues and of ecumenical awareness point to the new-life-giving work of the Spirit, nonetheless reformed Christians are too often ready to reject a form of Christian expression or practice which would give the Church a broader scope for the faulty reason that it resembles a Roman Catholic tradition. As if to say 'that's Roman Catholic' were to say 'that's intrinsically false.' One of the problems is that Rome sometimes does the right thing but for the wrong reason. Protestants would do well not to lump the practice and the Roman reason for it together and then reject both. Rather consider the practice separately from Rome's rationale and see if it has evangelical validity and value for the fuller life of the Church. This series of seven articles proposes to do this, to view 'through evangelical eyes' certain customs or practices branded 'Roman' and then ignored.

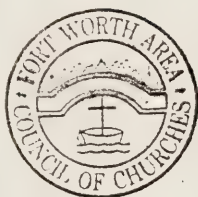
To the Protestant the term 'celibacy' is immediately associated with a system of merit, a doctrine of a higher calling than most can attain, and a rule imposed on clergy. See how strongly Rome channels our thinking. She indeed considers celibacy a 'counsel of perfection', a more meritorious way of life, and a discipline normative for her clergy. But it is unfair to reject celibacy as a way of life for the Christian because Roman Catholicism's understanding of it is erroneous. It is fairer to consider celibacy as a neutral thing and then to see if its value for Protestant Christianity is positive or negative.

Marriage and the begetting of children was a necessity for the ancient Hebrew. It was his religious duty. Old Testament law lays stress on marriage and the family. But marriage is not a norm for the Christian life. Nowhere does the New Testament or orthodox Christian thought make marriage a must. Confusion arises, however, because the married life is considered normative, not by Christianity, but by modern American culture. Our society is geared to the family. This social pressure dare not be unconsciously transferred to the position of religious precept.

The Christian is free to marry, to devote himself to a relationship the love Christ has for His Church. But he is only free to marry because he is similarly free to be single, to devote himself to his calling with undivided attention. Either possibility is valid for the Christian. Both possibilities stand on the same level, one is not better than the other, one is not to be imposed upon anyone. Both are vocational-a person is called to marriage or called to celibacy. This makes marriage more meaningful, for it cannot be taken for granted as something that's bound to happen. Rather, the question must be weighed carefully, grappled with strenuously, and considered prayerfully: 'Does God call me to serve Him in a marriage relationship or alone? Are my talents those of the family man or those of the single person?' The practicality of celibacy in some callings, especially those in which danger or frequent relocation are involved, cannot be denied.

Scripture is not silent about celibacy. Saint Paul is both the teacher (I Corinthians 7) and the example. And our Lord Himself reverses the old Jewish emphasis on marriage. (Matthew 19) This was (and in our society is) indeed a 'hard saying' for people considering marriage normative. But its meaning is unquestionable. And let those who would dismiss this passage with a mere 'aha, another proof text' (as though the term 'proof text' immediately excluded validity) remember that the fact that the Bible can be used to prove anything is no reason to let it prove nothing.

Celibacy is practical, vocational, and scriptural. It must be readmitted into Protestant thought as a live option, not passed over as a distorted Roman practice.



"We are members one of another" Eph. 4:25

FORT WORTH AREA

Council of Churches

707 MEDICAL ARTS BUILDING • EDISON 5-3437 • FORT WORTH 2, TEXAS

BOARD OF DIRECTORS

Rev. Louis A. Saunders, Executive Secretary

President:

Dr. Granville Walker

Vice Presidents:

Division of Christian Mission:

Dr. J. D. F. Williams

Division of Christian Education:

Rev. Dan Goldsmith

Division of Christian Life and Work:

Rev. Gilbert Ferrell

Finance:

Mr. John C. Ryan, III

Membership:

Dr. Edwin A. Elliott

Festival of Faith:

Dr. Jack Prichard

Treasurer:

Mr. Leslie R. Wistrand

Recording Secretary:

Mrs. Roy Lively

Past President:

Mr. James G. Goodwin

Members:

Mrs. O. C. Armstrong

Rev. Hugh Baker

Dr. W. V. Bane

Mrs. Earle Button

Mrs. A. T. DeGroot

Pastor Henry Engeling

Mr. H. B. Everett, Jr.

Dr. Gaston Foote

Rev. James Gilbert

Mrs. L. L. Haynes

Rev. C. A. Holliday

Dr. Maqqart Howell

Mr. Sam Humphreys

Rev. James I. Logan

Mr. Joe F. Lowe

Rev. Flynn Long, Jr.

Rev. Arthur Murrell

Mr. John L. Norton

Pastor Douglas Olson

Mr. Fred Porter

Dr. William Skokan

Dr. C. A. Sutton

Mr. Earl Waddell

Dr. Paul Wassenich

Departments:

January 14, 1964

Mr. J. Russell Burck
75 Harrison Street
Princeton, New Jersey

Dear Mr. Burck:

Your letter of December 30th was one of the many I did not see personally until yesterday. I assume you had a form letter from our office secretary acknowledging receipt of letter and transmittal to Mrs. Marina Oswald.

We have not opened the letters addressed to her. You might be interested in knowing that we have received over \$12,000 in this office for the family.

Mrs. Oswald and children are so acceptable that they will find a host of friends. She wants to live in the Fort Worth-Dallas area.

Your heart would be warmed by the deep Christian understanding expressed in the hundreds of letters. Perhaps as many as 2000 people have made gifts in the total now about \$30,000. We have made no statements about money to the mass media.

Best regards to you and the people of Princeton who were concerned enough to act.

Cordially,

Louis

Louis A. Saunders

Thank you

Mrs. Marina N. Oswald
and children

Gilbert J. Horn, Vice-Chairman,
Church and Society Committee

On Wednesday, 5 February, I had an opportunity to hear the Reverend Dr. Martin Luther King, Jr. speak at Drew University. Six seminarians stood outside the gymnasium with about 200 others for whom there were no seats to hear Dr. King discuss in his compelling manner what he calls "The American Dream." Telling us that he saw the United States as the misappropriated result of the bold dream of its founders, he argued that the civil rights bill presently before the House is a major step toward the redemption of this dream gone awry.

Always realistic, King agreed that while the bill would not "change men's hearts, it could restrain the heartless;" while it "cannot make you love me, it will keep you from lynching me--and this is important!" Regarding the controversy over civil disobedience, King was equally reasonable and profound. He would see the establishment of a national association for the advancement of the maladjusted--people who are not content with being well-adjusted in and to a society in which rights are denied one group of citizens because of an accident of birth.

In concluding his address, King called for action by his hearers, action proper to their several conditions and influence---but action now.

There is little I can add for us to the words of this modern hero of equality--except a particular word of warning and exhortation: we are here to carry on as well as to prepare for God's ministry of reconciliation. The shaping and execution of our attitudes cannot all wait till we are thrust into the "concrete situation" after which our post-Christian hearts pant. We have influence in our families, in our home parishes and the ones we serve, in national organizations, and in our states. If we fail to exercise our influence toward the amelioration of this social situation which we outwardly deplore, we've got a new sin to head our "omission" list:

What the bill most desperately needs after it passes the House, which is most certain at this writing, is a two-thirds vote for cloture in the Senate, which will hamstring Dixiecrat designs to filibuster. Your letter to your U.S. senators, like your vote, is only one: you hope to preach a persuasive sermon; see if you can write a persuasive letter.

You will be hearing a great deal more about civil rights this term. The Church and Society Committee will make copies of the bill available to any interested persons, and welcomes your suggestions as to how it may more effectively use its resources to carry the fight to the saints.

CONCERNING "GREAT DECISIONS"

Each year the Church and Society Committee sponsors a series of discussions on the "Great Decisions" currently confronting American foreign relations. These discussions are based on the television program "Great Decisions" seen on NBC Tuesday from 7:00-7:30 p.m. (E.S.T.) Each week a new issue is discussed and in the interests of promoting nationwide "Great Decisions" discussion groups the Foreign Policy Association, which sponsors the program, provides a kit containing background reaching on each week's topic. By using these kits it is possible to discuss the issues without having seen the T.V. program. All students interested in being part of such a program are invited to meet in the campus center lounge this Wednesday at 4:30 p.m. Kits will be provided free of charge. In fact they can be picked up any time by seeing Ted Wills in 405 Alexander.

Princeton
January, 1964

Friends, seminarians:

The time has come that I have to leave. For months I have been in the orbit of your life, and you in mine. For months your field and my field of life--however remote--have overlapped.

I could not do away with you and you could not do away with me; such often is the reality of life, the reality of God.

The problem, then, is not how to build a relation, not to learn how to shed a bucket of tears in sympathy, not to show a mouthful smile of amity, but to live and to share this reality.

This following poem is a part of my life with you:

In memoriam JFK,

TO MY FRIENDS, AMERICANS

I do not mourn,
I do not weep,
for you in sympathy.
I mourn,
I weep, I do
out of this grief in me,
yet neither am I American nor human.
I am merely, as you are,
one who lives under judgment
who mourns when one passed by
and rejoices when another dies.

Princeton, November 22, 1963

This poem is written on that tragic day, the day when I felt so close to you. I am not sure though whether I have really met you, but at least I did not try to run away.

Yours,

Pek Hien Liang
International Study Fellowship

WORLD PROBLEMS IN CHRISTIAN PERSPECTIVE

By Michael Machleidt

In the introduction to his Church Dogmatics Karl Barth, dealing with the question of Church, theology, and science, points out that the university which has a theologian under the same roof continues to hold an advantage over the university without a theologian. Such an institution can be challenged in its "'heathen' general concept of science" to dispute once more its own issues.

Shortly before Christmas, the Honorable George F. Kennan, former U.S. ambassador to Yugoslavia and to the Soviet Union, was on the seminary campus to discuss problems of Christian faith and political affairs with a small group of students. One was reminded that theology has not only its task for the university, but also that the university and its "heathen" research are a challenge to theology. One had to face a very sober and realistic analysis of State, government, and authority, and the question whether these institutions can be judged in the light of Christian faith as "good" or "evil." With a little sadness one had to note that Princeton Seminary was vulnerable to Dr. Kennan's challenge. For just as it is a disadvantage for a university to have no theological faculty, so it is a disadvantage for Princeton Seminary not to be under "the same roof" with a university.

Dr. Kennan used an article on "World Problems in Christian Perspective," which was published in THEOLOGY TODAY in July, 1959, as a springboard for the discussion. In a short statement the guest of the evening pointed out that the State as such is not necessarily evil or necessarily good. But in practice it produces evil as an unavoidable by-product of its tasks. Foreign policies, for instance, cannot be implemented without power; power is a necessity, maybe an unfortunate one. This situation is the price which has to be paid for man's imperfections.

Having thus heard Dr. Kennan accentuate the main data of a modern State, one would have expected him to maintain that Christians are now summoned to improve the State as far as possible. Rather Dr. Kennan rejected this popular conception and promulgated the idea of an "unfortunate necessity." He was ready to accept the State as it was, with its own peculiarities and strangeness, in its own laws. Only after having agreed to this specimen "State" did Dr. Kennan try to show that within all this acceptance there is a possibility to make things more decent, to make them better in a Christian way.

The most outstanding example of this attitude was the manner in which the problem of atomic power was dealt with. The speaker accepted the necessity of national defense programs. He felt that atomic power might be cultivated for this purpose. But at the same time it was stressed that today's security is not an absolute. We have to think of those who live outside the U.S. and have to suffer under an atomic war. We should rather run the risk of dying earlier than to be burdened with the responsibility of destroying people at large. -- I think that there could hardly be a more sober theological position than this: to accept the institutions of this world as they are, and as they appear to one's own perception, and to try, by responsible thinking to make problems of human life "more decent."

The discussion period following Dr. Kennan's statement was concerned with such problems as the relations of the U.S. to Russia, American policy in Latin America, and the distribution of wealth. It was an impressive evening. It is now the theologian's turn to challenge "heathen general concepts."

A LATIN AMERICAN LOOKS AT THE PANAMANIAN CRISIS

By

Edgar Moros

In the past few weeks we have been witnesses of events which clearly point out again the seriousness of the problem of the Panama Canal. We deplore the atrocity of the fight which took place there. However, we must realize that the deaths that took place on both sides, American and Panamanian, as well as the hatred which was present, both in the Panamanian people as in the American personnel, are nothing but the result of a serious problem which lies deep in the heart of the treaty signed by Panama and by the United States in 1904.

We the Latin Americans living in this country find ourselves exposed in a unique way to the arguments held by both sides of the problem. Being Latin Americans, we feel and see the truth of the Panamanian argument, but at the same time, knowing the American people and their government, we can also see the truth of the American argument.

We must then try to be as objective as possible, and to take a position which will do justice to the reality of the problem and to the parties involved.

In 1903 a section of Colombia proclaimed its independence from the rest of the country and called itself Panama. This separation was very successful only because the United States intervened to prevent Columbia from taking back its lost territory.

Before intervening in that situation, the United States had made an agreement with Panama, that help would be given if in return, Panama would agree to let the United States build a canal that would unite the Pacific with the Atlantic ocean. Panama had no other alternative, since its debt to the United States was great, but to sign a treaty that gave the rights of the administration "perpetually to the United States." Panama was to remain titular owner of the Canal Zone. This treaty was commonly agreed upon, and this constitutes the strength of the American argument.

It is true that legally Panama has nothing to complain about, nor any argument to present. Furthermore, the United States can claim that "we have been patient and gracious with a dishonest people who haven't enough dignity to honor their word given at the time of the signature of the treaty. If we have given concessions it is only for the sake of peace. Let it be known, however, that we do not intend to give up what legally belongs to us."

Panama, on the other hand, feels that it is the victim of what it calls "Yankee imperialism". Panama's argument is more subtle, but perhaps more profound. "Isn't it true", it tells us, "that behind this treaty the United States operated like a shark that took advantage (and keeps taking advantage) of a weak sardine which was forced by the events themselves to become the prey of the powerful teeth of the shark? Isn't it true that this line of politics reveals a real economic colonialism and imperialism on the part of the United States towards us? Before these facts, who is really being dishonest, the United States or we? Certainly, the United States."

This is the strength of the Panamanian argument, which is accepted as true

in the rest of Latin America. All the other countries of Latin America can produce parallel arguments regarding treaties made by the American government or by private American businesses with them, which, from their point of view, are in reality documents which prove how the United States, in order to build its powerful empire, has taken advantage and has exploited the ignorance, the position of weakness, and the lack of military strength of the Latin American countries.

To make more complex the already acute problem, we find the Communist element working feverishly to produce hatred, division, and antagonism against the United States in all of our countries. However, let us make sure that our prejudice against Communism doesn't blind our eyes to the reality of the situation, and keep us from objectively evaluating both sides of the argument.

It is obvious that it is impossible to accuse either one of the two parties involved of being the only culprit. Both sides are guilty and operate selfishly. Both sides seek the furtherance of their own interests. Neither of them can say that it is altruistic in purpose.

Panama and the United States must recognize their own faults and selfishness, and in a frank and open way, discuss the possibility of a better alternative than the present one; knowing that Latin America fully backs the Panamanian argument, and is willing to fight against what it deems a worse tyranny than the one suffered from Spain in the past.

Clear judgment and a conciliatory attitude are required on the part of both parties as well as a true desire to understand the other's point of view. We do not pretend to offer easy solutions to this complex problem. Radical changes will perhaps be required from the present treaty. Let us hope that it will be possible to arrive at an accord before Panama finds herself forced to become prey to that most powerful and destructive of sharks, which is Communism, as its only means of survival.

VIEWPOINT

No. 6

February 28, 1964

INDIFFERENCE

When Jesus came to Golgotha
they hanged Him on a tree
They drove great nails through hands and feet,
and made a Calvary;
They crowned Him with a crown of thorns,
red were His wounds and deep,
For those were crude and cruel days,
and human flesh was cheap.

When Jesus came to Birmingham,
they simply passed Him by,
They never hurt a hair of Him,
they only let Him die;
For men had grown more tender,
and they would not give Him pain,
They only just passed down the street,
and left Him in the rain.

Still Jesus cried, "Forgive them,
for they know not what they do,"
And still it rained the winter rain
that drenched Him through and through;
The crowds went home and left the streets
without a soul to see,
And Jesus crouched against a wall
and cried for Calvary.

Studdert-Kennedy

STUDENTS URGED TO SUPPORT CLOTURE IN CIVIL RIGHTS ACT DEBATE

by Stephen Richardson
(for the Church and Society Committee)

Within the next few days a most significant piece of legislation will reach the floor of the Senate--the 1963 Civil Rights Act. The House passed the Act by a clear majority. On coming to the Senate it was spared the slow death in Mr. Eastland's Judiciary Committee which has plagued similar bills. It would seem then that we are ready to debate the merits of the Act--the most far-reaching proposals in civil rights presented in this century, though still only attempted implementation of the Fourteenth Amendment ratified nearly a hundred years ago--and to proceed to a vote upon the merits as discussed. Unfortunately, this is not so.

Already the sides are being drawn for a battle peculiar to the United States Senate-- the filibuster. Master-minding the Southern stalling action aimed at preventing the Act from ever coming to a vote will be the genius of the filibuster, Senator Richard Russell of Georgia. Manning the administration forces will be Senator Hubert Humphrey of Minnesota. The forms the battle will take are varied. If Senate Majority Leader Mike Mansfield attempts to wear the Southern forces out as then-Senator Lyndon Johnson tried to do in the 86th Congress--which is unlikely--he will call the Senate into continuous session. The purpose behind this method is that each Senator may speak only once on a given bill during one legislative day. If the Senate never adjourns then Senator Russell would only be able to have eighteen men speak before the Act came to a vote.

There are two major flaws in any administration attempt to have continuous sessions. Not even considering the Southerners' ability to talk for hours on end, Senator Russell would undoubtedly be able to break the move by employing the trick he used in 1959. Pairing off his men into nine sets, he would have each pair stay on the floor at an assigned time, one speaking, the other always ready to make a quorum call. The remaining teams would stay off the floor so as to rest and to keep the number on the floor low. If at any time the stooge demanded a quorum call and the civil rights forces could not drag enough Senators from their cots in the halls, office couches, or any other place they had sought to get a few minutes sleep, then lack of a quorum would bring about compulsory adjournment. The other abstacle is that even if the quorum were always maintained, a Senator could merely propose an amendment, and then all eighteen would be allowed to speak on that question.

It is likely, then, that the debate will follow standard procedure, adjourning at the end of each day and reconvening the next day only to hear the same accusations and fears expounded by the Souther speakers once more. Behind the scenes, Senator Russell and President Johnson will likely be trading blows, negotiating to determine what kind of compromise can be worked out, each carefully judging his strength by the public opinion and the developments in the Senate. The result will be a greatly weakened bill, if any at all. There is, however, one hope--cloture.

The cloture rule, by which a two-thirds majority of those voting can end debate in the Senate, was formulated in 1917. Since that time it has been successfully invoked only five times. On eleven occasions Senators have tried to end debate on a civil rights bill--and eleven times they have failed. Yet it is this procedure which we ask the Princeton Seminary community to support. The administration does not now have enough votes to invoke cloture. Political analysts suggest that Senators from the sparsely-populated states of the North, Mid-West, and West are reluctant to vote for cloture because they see the unlimited debate as their only protection against the large states. We submit that such a feeling is understandable but irrelevant to this question. The matter under consideration is not whether to change the cloture rule but whether we want to be able to vote on the Civil Rights Act.

We urge students from states in question to write or wire their Senators to allow a reasonable time for debate and then to vote for cloture when the filibuster tactics become an obvious stalling action. Students from Illinois should wire Senator Dirksen, who still seems to have reservations, and ask him

to support the Act and to use his influence to end debate. Letters to the senior Senators from Indiana and Ohio would also be well placed. We ask students from small states outside the South to write their Senators and to encourage them to support cloture.

In an article in the New York Times Sunday, February 23, Mr. E.W. Kenworthy made a significant observation. After expressing doubt as to the ability of the Senators in favor of civil rights to have the Act passed in anything like its present form, he commented, "There is one imponderable, however, that could bring almost total defeat for the Southerners. That is the unknown impact on Senators in an election year of the church affiliated groups that, for the first time, are throwing their weight behind a civil rights bill. It is conceivable that the strength of these groups could persuade some Senators to change their minds on cloture." We ask that the imponderable be turned into a positive force for the Civil Rights Act by members of this Seminary Community.

PAHR

by Douglas R. Loving
(for Church and Society Committee)

The Princeton Association for Human Rights last week held its first annual meeting, and in the course of the meeting the whole painful process of the civil rights movements came to light. In the year since its foundation, PAHR has made much concrete progress: several Negroes have found homes, homes of their own choice, in Princeton; 15 Negroes have found employment through PAHR, many in business which previously had never hired Negroes. Investigation of hiring practices of labor unions in the Princeton area is underway; representatives are making their voices heard at borough and township meetings; projects for improving education are under study. The nearly 300 people in attendance gave some indication that there is much interest and concern in Princeton; and the spirited discussion over the by-laws which were adopted made one feel that many of these people had given serious thought to the role of PAHR, its goals and its action.

And yet the leaders also emphasized that PAHR has barely scratched the surface. Much remains to be done, and the way is not easy. Like similar groups throughout the country, the organization finds itself confronted with so many different problems which demand attention, and so little time which can be given to them. Progress is slow, gains often seem small, and results may be very discouraging, especially in a town like Princeton. Yet the work which PAHR undertakes is vital for smooth transition to equality. And we of the Seminary community can play an important part in the ongoing work of PAHR: in our support by number, by contribution, by volunteered time when needed. Here in Princeton, where each of us spends at least eight months of every year, our common Christian commitment for the world which surrounds us can be translated into a visible, active concern. As PAHR struggles ahead, can the Seminary sit still?

STEWARDSHIP

by Paul Ellis
Publicity Chairman
Stewardship Committee

Stewardship is a line on a calendar of events.
Stewardship is an ideal immortalized in ecclesiastical literature.
Stewardship is a nebulous word to Timothy Mathewsen of the
Junior Primary Class.
Stewardship is a project of the Student Council of the Seminary.
Stewardship gives rise to an image of a black cloth pocketbook
with a brass clasp with no money in it.
Stewardship is more than these.

The nature of the Christian message presents each man with a legacy: united in the Spirit with other Christians and empathetically prostrate before all men, their needs, their desires, before their want. Such idealism is difficult to put to practice. And whatever plan of action we may foster, we find it thwarted by time, by space. It is a long way from Princeton to Birmingham; the troubles of Uganda are not ours; whatever the trials be on Quarry Street here in Princeton, they never seem to have the nagging persistence characteristic of our own petty dilemmas.

The word -- stewardship. It is the opportunity to give from our store, whether plentiful or meager, to others who have less. This urchin of ours, stewardship, is curt but aloof for we never witness its failures or accomplishments. This lucky, stewardship, is cold, inefficient for though it provide the price of a bowl of rice it has yet to part with its cloak. Still it is our child, born of desire, the twisted issue of our concern for those who have not. Our only child who cannot be turned away.

Liturgical Discussion Group

Some members of the Seminary community have expressed interest in a discussion group in which both liturgical forms and the meaning of liturgy would be investigated. Together with this intellectual interest, there has been a desire to hold some short services experimenting with various liturgical forms. The service held on Ash Wednesday at evening prayer in the chapel, grew out of the concern of this group. Discussions will be held on the 2nd and 4th Wednesdays of each month from 7:00-8:00 P.M. in the Alexander Lounge. Liturgical services will be as announced.

On Liturgy: Opening the Discussion by Kenneth A. Macleod, Jr.

The modern Church is undergoing an ecumenical renaissance which may have far reaching consequences for future generations. At least on its frontiers, it is also experiencing a liturgical renewal in both Protestant and Roman Catholic circles. Ecumenical concern and liturgical renewal, although perhaps not causally linked, have very closely paralleled one another and cannot be entirely separated. In this article I will deal with some common criticisms of liturgical renewal which could also lead to problems in ecumenical relations.

If liturgy means simply divine worship, then there is no choice between liturgical and non-liturgical worship. The choice is merely between good liturgy and bad liturgy. Christian liturgy is the thankful and joyous response of the Church to God, especially as he is revealed in Christ. Hence the centrality of the Lord's Supper in Christian worship. Secondly, liturgy stresses the solidarity of all men before God through the redemption made by Christ. For this reason, liturgy has an intercessory nature. Thus, good liturgy is theocentric and not egocentric, and is an expression of the whole community and not the individual.

On a seminary campus of the Reformed tradition, one could anticipate some negative reactions to a renewed liturgical interest. For many of us, a discussion of liturgy awakens old prejudices which associate liturgy with "Romanism". However, there is nothing inherently anti-liturgical in the Reformed tradition. Many Reformed Churches, especially in France, Switzerland, and Scotland, have had liturgical revivals of some dimensions. In our own country, work is being carried out to reform the Sunday morning service, and encourage weekly Communion. The Taizé Community, a French Protestant monastic order, has had a great deal of influence on continental Protestants and Roman Catholics, but is virtually unknown in America. The cooperative venture of the Church of South India, too, has involved many former Presbyterians in a liturgically oriented church.

However, there is a danger in liturgical renewal of awakening a purely false nostalgia for Catholic forms alone. The Anglican Church seems to have fallen prey to this danger at times. An excessive care for such things as eucharistic vestments, incense, and processional crosses is certainly out of place in a Reformed setting. Yet, if we are a church which believes in a "continuing reformation", we cannot allow ourselves to be content with liturgical stagnation, especially when our lifeless, superficial Sunday Services often turn people away from the Church.

We also hear the criticism that liturgy is irrelevant because it does not deal with "the real problems" of life "in the world". Granted that liturgy can and has been used as an escape mechanism from the problems of life, history shows that liturgical renewal is often accompanied by a reawakened concern for the distinctively human needs of people in the world. In our own day, the Iona Community in Scotland concerns itself with matters of both social and liturgical importance. The brothers of Taize must carry on practical vocations of service in the world, as well as live part of the year in the monastic community.

There is a very real danger that so-called "secularized Christianity" will degenerate into merely another form of modern humanism with no religious sense for the mystery of God and his relationship to man. A "secularized Christianity" which is not wedded to a sound liturgical life could easily become another form of Protestant rationalism with no understanding of the depths of evil, because it has lost the dependance on Divine Grace which alone can conquer the demonic elements of life. Logically, a purely "secularized Christianity" soon becomes indistinguishable from a non-theistic humanism (see McIntyre's article in The Honest to God Debate).

Furthermore we often hear it said that religious faith is a purely "personal affair" and that outward forms inhibit the Divine-Human encounter by placing limits on the Spirit. This criticism is important in order to avoid the formalism mentioned above, but it is not a real argument against forms as such. It is just as wrong (and probably a lot more egocentric!) to "limit" God's Spirit to the realm of the private and inward as it is to "limit" the Spirit to outward forms alone, as is done in some Catholic theology. There is always a danger of docetism in the kind of "spiritual" religion in which physical reality is not accepted as a means of expressing religious truth.

Curiously, despite the outward dissimilarity of present day Protestant and Roman Catholic worship, there are many negative attributes shared by both. A "low church attitude" which caters to individual emotive states of the believer is not a Protestant phenomenon alone but is also characteristic of the Roman Catholic who prefers to say his rosary during Mass, rather than follow the service in his missal. Modern popular piety has a dangerous, anti-Christian tendency toward inwardness and emotional superficiality in which the layman is only a spectator at "a show" acted out by a priest or minister. In Protestantism this pseudo-religious worship is fostered by such things as "entertaining" anthems by the choir, choral "amens", subjective and poorly constructed pastoral prayers, and a general lack of meaningful form and content. This kind of "worship" (bad liturgy) leads to a state of mind in direct contradiction to Christian principles. Roman Catholicism is slowly waking up from its liturgical slumber by instituting a vernacular liturgy and giving more participation to the laity in such services as "the Dialogue Mass". It would indeed be ironic if the Churches of the Reformation remained in their liturgical muddle of pietistic conservatism.

As Protestants, we are keenly aware of the danger of making liturgy an end in itself. But good liturgy can serve to teach us our true relationship to God and man. Life is rooted in mystery. The church which thinks it can rationally comprehend that mystery through words alone makes the Word an ideology and not a mystery proclaimed. Good liturgy can make us aware of that mystery which exists beyond us, and yet sustains us in life and death.

"Through Evangelical Eyes"
by Robert Karl Bohm

Second in a series of seven articles taking a 'viewpoint' of certain Roman Catholic practices to see if they might have validity in the reformed tradition for giving the Church greater vitality and variety of expression.

Related to the question of celibacy is the possibility of life for celibates in an ordered community. Call such an ordered community a 'monastery' and immediately the Protestant will react negatively. (How much of Protestant thought is mere negative reaction to Rome rather than positive, evangelical action?) He will counter that monasteries are a 'retreat from the world', that they aren't a 'better way of life'. And besides, 'What do they do?' This is opposing the Roman grounds for monastic communities. But can monasteries have Protestant grounds? They do in such ignored places as Oxford, Michigan, and Iona.

Of course it should be stressed by Protestants that monasteries are not a 'better way of life.' This, however, does not mean that they are not a possible way of Christian life, just as the assertion that celibacy is not a more perfect vocation does not rule out the possibility of the celibate life. And the phrase 'a retreat from the world' is meaningless. Does "world" here mean physical reality? It cannot and still make sense. Or does "world" mean people? The tensions and stresses of inter-personal relationships in a cloistered community are every bit as real as those in the business world or family, sometimes they are even more enervating because of the closed nature of the cloister.

"But what do they do?" The practical American must see tangible results. Fortunately the Christian recognizes the validity of something as seemingly impractical by the world's standards as prayer or praise of God. All Christians are called to prayer and praise, even as all are called to preach the Gospel, to minister to the sick, to provide for the orphan and widow. But as the pastor specializes in preaching the Word, as the nurse concentrates on ministering to the sick, as the Christian orphanage provides for the orphan on behalf of the whole Church, as the Christian old folks' home is the organ of the Church which specializes in caring for the aged, cannot the monastery be recognized as the specialized worshipping organ of the Church?

Monasteries have the further function of being a witness to the community. They witness in a perhaps more obvious way to the type of total surrender to which all Christians are called. They witness to the sharing love in which all Christians are to live with one another. Monasteries can also serve as centers for continued education or concentrated worship for both pastors and laymen. Or they can develop further into another type of service - staffing schools (Protestant parochial schools?), serving hospitals, or even making wine. (Psalm 104:15) Finally, they provide a place where the celibate can find a meaningful, full time community. Do not ignore the monastery as a Roman institution of no use for the Protestant. Positive thinking has the power to develop the concept into an important source of strength for the Protestant church.

The Trenton Tutorial Project
by David W. Danner

The Princeton Trenton Tutorial Project was organized during the early part of spring, 1963, by a group of students at Princeton University, with the assistance of a group of students at Trenton State Teachers College. After a period of recruitment on the respective college campuses (including a small number of tutors from the Seminary) and a period of organization in the city of Trenton, with the cooperation of the public school administration, the project became operative. Approximately one hundred and eighty tutors met with their tutees (on a one-to-one basis) for an hour and a half each week in facilities provided by Trenton churches and civic centers.

No one can ignore the circumstances of the area in which this project is working. The facts show the need. The student which the tutor faces reflects far more a human result of these needs. The housing in this area is among the poorest in Trenton, mostly duplex or row houses, most of which have been classified as "delapidated." The majority were erected between 1900 and 1919, and many of those of the 1890's still stand. The area itself is crowded and physically deteriorating. Although there are many children in this area, there is only one park (athletics prohibited), no recreational facilities, no social agency until last year, and no organized playground. Fourteen percent of the families of the area earn less than \$2000, the average education of the parents is eighth grade, and at the present only 67% of high school age children are actually enrolled.

The purpose of this project is threefold: to aid the tutees in their academic subjects; to eliminate motivational problems which may be hindering the successful work of the tutee; to acquaint the tutor with the complex social and educational problems of the urban industrial areas of this country.

It would seem that each of these purposes as stated has a relation to the concerns most of us in this seminary community have. The Tutorial Project is not field work in the sense of credit or remuneration, but it is a practical service and an educational experience both to the tutor and the tutee. Regarding the tutee, these one-to-one sessions of personal contact and aid have produced beneficial results. A survey of fifty tenth-graders who participated in last year's project evidenced definite improvement over past grade accomplishments. Even more important, only one person in the statistical test group dropped out of school. The possibilities of this year's project, which will be in operation throughout the year, are even greater.

Work with the tutee is also an experience no one can readily forget. Working with the same student each week cannot avoid going beyond the limits of math problems or English themes to some relationship and some personal sharing between tutor and tutee. It is in this kind of atmosphere that the student finds an interested and interesting human being to listen sympathetically to his questions and ideas. This extends the educational experience beyond the limits of the classroom, giving these thoughts a new and important place in his life. This can help compensate for the disadvantages which the tutee suffers in comparison to another pupil who finds this stimulus in his home-life. Tutors from the Seminary last year found in joining many others in this project, who are often of other faiths, that the "no-strings" chance to offer their time and service gave them a freedom in an act which was in a very real sense a form of ministry.

The Church and Society committee decided to sponsor this project on campus, and pledged \$150 toward the expenses of the project at the University. But the success depends upon the volunteers. Last year Princeton Seminary added only four tutors to the project; this year only nine among the two hundred. If tutors could be found, there is enough need to double the size of the project. And there is an equal possibility, and need, that we of the Seminary increase our participation.

VIEWPOINT

No. 7

March 12, 1964

The basic orientation of Christian stewardship is clear. It is rooted in the new relation to God established by God's saving action in Christ, which is revealed and transmitted by the gospel. In so far as it is genuinely Christian it bears the marks of the gospel, its unconditioned love, its creative spontaneity, its overflowing joy and gratitude. It is free from calculating self-interest and legalistic coercion. It does not need to strive to win God's favor for that favor has already been richly and freely bestowed. It needs no law, for the love which motivates it is the fulfillment of the law. It is radically Christ-centered. It lives by the grateful acknowledgement: he loved me and gave himself for me. We love because he first loved. We give because he first gave. The stewardship life in its deepest sense is indeed nothing else than the re-enactment of the Christ-life.

Love ever gives, -
Forgives - outlives, -
And ever stands
With open hands
And while it lives,
It gives.
For this is love's prerogative -
To give, - and give, - and give.

(From a sermon by Robert J.
McCracken, The Riverside Church)

The Stewardship Committee

"WHO BOTHERED?"
by Jim Andrews

It has been my rare and happy privilege, during the past few days, to receive many and varied compliments about the achievements of the Fifth Annual Princeton Conference on Church Vocations, held last weekend. I have received the compliments with thanks (perhaps even graciously), and with varied remarks about the credit due other people.

But I doubt that many people realize just how much credit is due to various individuals and groups on the campus. That Miss Coleman and Mrs. Bushnell, who run the Office of the Assistant to the President, accomplished a great deal is easily recognized.

The night work, and the creative ideas, did not all come from the staff itself. Mr. Joseph Black was more than a helper--in a real sense he directed the operation of the conference. At the risk of skipping some, let me mention a few others: Mr. George Morey, whose work in the dining hall could not have been better. And just because we are used to their accomplishments, let us not forget that Slater Manager, Al Taylor, Chef Tony Aspras, and the entire food-service staff, produced an outstanding schedule of meals, receptions and refreshments under extremely difficult conditions.

The faculty contribution was outstanding, especially during the discussion periods and coffee hours. And the off-campus leaders were also strong contributors to an outstandingly-presented program.

The musical talent of the hootenanny leaders impressed the entire body of delegates. The folk sing was far too successful--it was almost impossible to move the students out of the lounge and toward the faculty homes for coffee.

What was the greatest contribution? In the office we have no doubts about this at all. The Seminary student body, by its willingness to provide hospitality, its generous giving of time to talk with our visitors, its honesty in evaluating the experience of theological education itself, and its understanding of what it means to be a young person considering Christian service--this student body by its presence and participation deserves the credit for giving almost 300 students a valuable opportunity.

Please accept the thanks of the entire administration and faculty for your contribution. Whether you loaned a bed, took in extra cots, drove a car, worked extra time as a waiter, sorted cards, sang, talked with visitors or whatever, you made this one of the smoothest major conferences ever held on the campus. I hope it was a great satisfaction to each of you, because you did an important job very well indeed.

"Church Renewal and 'Fancy Talk'"
by Wally Fukunaga

I would like to take issue with the article written by Mr. John Simpson in the February 10th issue of Monday Morning. The article is entitled "Pie-In-The-Sky-By-And-By: Church Renewalism" and in it Mr. Simpson criticizes "present-day protagonists of church renewal" for "fancy talk about new forms of church life" while having "very little to offer when it comes to replacing the old with something new." His attack then proceeds a step further with the observation: "...the supposedly relevant forms of church life exist for the most part only in the renewalists' mind. They appear doomed to stay there for want of an operational strategy which would get them into the life of the church."

On what grounds is Mr. Simpson basing his bold judgment of doom? One can rightfully assume that he is not ignorant of examples of church renewal such as the lay academies in Germany, the Iona community in Scotland, the East Harlem Protestant Parish, the Chicago City Missionary Society, and the United Campus Christian Fellowship. Do these, as well as the many local and less publicized expressions of church renewal which Mr. Simpson undoubtedly knows of through his office as Assistant to the Dean of Field Education, not come under the category of "replacing the old with something new?" Assuming that from his vantage point they do not, then the question is raised: What is he looking for? More specifically, it asks: What does he mean by "operational strategy?"

In speaking of "operational strategy," Mr. Simpson appears to be calling for a program that is not only concretely laid out, but one that has proven to be actually or potentially successful. As he puts it: "I am sure that some of us would jump on the band-wagon if we saw something actually working, or had good reason to believe that it would work." Again, questions come whizzing to my mind: What is to be the fate of the church if we all sit and wait for a sure thing to come our way? If the crisis facing the church is as real as Mr. Simpson seems to think it is, then surely, renewal requires the perspiration of us all. There is then the even more acute problem: Why are we so afraid of risks, especially that of failure? Our fears could have us wait till it is too late.

The confusion in Mr. Simpson's mind of the task at hand is well illustrated in his identification of today's renewalists with the "revolutionaries" of this century. Let me again quote from him: "A romantic image of the revolutionary lurks in the dark recesses of the renewalist's mind. But Lenin, Mao, and Fidel, it will be discovered upon examination, had clearly delineated goals, flexible but potent strategies, and the patience to wait out the years until things were ripe for a strike." The reference to Lenin, Mao, and Fidel might be good rhetoric but it makes no historical and theological sense. Renewalists would not dare get their cues from these men. Their lives and the revolutions they led are historical data which must be seriously regarded, not mimicked. The fault with the analogy made by Mr. Simpson is that it views the renewalists in a role they have yet to accept for themselves and imposes upon them a course of action which is beyond their imagination. What else is there left for the renewalists to do but fail? But who, I might also ask, is being impatient (or romantic)? The renewalists or their critics?

Let us forget, the challenge which presently confronts the church is not simply that of goals and strategies, but also that of an attitude. Now, for perhaps the first time in his life, man is obliged to adjust, not simply to changed conditions, but to change itself. It is easy enough to agree that the church has been slow in making this adjustment. Hence, a common sentiment is that found in one of Mr. Simpson's closing lines: "With God's help let us change the church." May I add to it a statement of a corollary test: Whether our trust in Almighty God is vital enough so that in our obedience to the task of change, we can fully embrace the risks of personal and institutional failures.

Recently I have been reading of the worker-priest movement that took place in France. After a little over ten years of experimentation, the movement was brought to a halt by Rome. One factor which led to this decision was the fear that the priests were identifying too strongly with the workers, particularly in the latter's protests and demands. In time, some priests became Marxists and others were led to denounce their ecclesiastical office altogether. From the stand-point of their superiors, the risks created by the movement were too great. Hence, its termination.

This sketchy account of the worker-priest experiment is here included only to point out the gravity of the challenge for church renewal. At its heart, it raises the question of our faith. What is it that we believe and how might we live as Christians in the world today? The fumbling over strategy might well be expressive of our struggling with our faith. In our consideration of church renewal, let us respect this aspect of its expression, lest we be too quick to criticize.

Church renewal is also urgent business. As Mr. Simpson himself writes: "One has to be around a church enterprise for only five minutes to realize that something must be done fast if the Good News of Jesus Christ is going to be communicated to our secular friends." In the face of this crisis, the temptation is great for Christians, especially among ministers and theologians, to retreat into what Mr. Simpson calls "fancy talk" while seated comfortably in their armchairs. But there are those among us whose concern over the church's renewal goes beyond the cerebral and verbal into the realm of daily and patient labor. The fault with Mr. Simpson's article is that it completely overlooks these men and the work that is, in fact, being done.

In the frenzy of our present involvement in church renewal, criticism is most important and ought to be welcomed. But in order for it to be helpful, it must be made with care and not in the form of a broad and indiscriminate attack of the kind found in Mr. Simpson's article. Such criticism is mere subterfuge which obscures, rather than clears, the issues. In the end, one cannot help but wonder how much of the article itself is "fancy talk."

* * * * *

"On Liturgy: Continuing the Discussion"
by David Wills

Worship is the central expression of the life of Christ's Church. Therefore, to understand the meaning of worship we must view it in relation to the essence of the Church. To approach this matter in any other fashion is a priori to regard worship as peripheral and accidental--an attitude wholly unjustifiable. If worship does not express the inner meaning of our life in Christ, it cannot in fact be worship.

The living heart of the Church's life is the celebration of the majesty and mercy of the God who has created, redeemed and who will fulfill the life of all the world. In the preaching of the Word and the administration of the Sacraments, the Church proclaims joyfully the awful and gracious acts of God, through which He has revealed Himself to be the Almighty Father. The central focus of God's activity in the world provides the focal point for the Church's celebration: the Incarnation, Crucifixion and Resurrection of Jesus Christ. In worship, the Church rejoices in the reality of the God who has revealed Himself to men. Worship partakes of the "chief and highest end of Man,...to glorify God, and fully to enjoy Him forever."

This definition may be further expanded if we note three of its constituent elements: worship is (1) Christocentric; (2) joyful; (3) communal-objective. Firstly, worship which is Christian is by definition Christocentric. Both Word and Sacrament point essentially to Christ. They first of all point to Him as the decisive event of all past history. The Church rejoices in what God has done in a once-and-for-all-time manner. Yet if worship is a celebration and not simply an exercise of the memory, it must be related to more than the past event of Christ. It must celebrate

God's continued redemptive presence to the world and to the Church in and through the Risen Christ. Christ is "really present" in worship because He is "really present" in the world. The entire attitude toward the nature of God's redemptive activity which is symbolized in our Zwinglian understanding of the Lord's Supper must be altered if our worship is to regain its full meaning. The Christocentric focus of worship means not only that we must attend to the Word Incarnate in Jesus but also the Word which is yet present in the world and therefore in the Church--which is the same true Word.

Secondly, because worship is a celebration of God's redemptive presence, it is predominantly joyful in tone. There is a penitential theme also; we cannot but regret the depth of our sin and the price that had to be paid for it on Calvary. There is also a dedicatory theme: we cannot but resolve to seek diligently to be true disciples of our Master. Yet, to allow either of these elements to dominate is to dwell either in the past (penitence) or the future (dedication), when in fact what matters is the present. When God becomes present to us, our self-concern is overwhelmed by His holiness and grace. To remain obsessively fixated upon our own sins and hopes while in the presence of God is to remain in the sinful orientation of selfishness. Throughout its long history, the Reformed tradition has again and again fallen prey to exactly this excessively introspective tendency, and its worship life has suffered greatly because of it.

Thirdly, worship is communal and objective. Its purpose is not to elicit a series of moods and pious feelings within individuals, but to celebrate joyfully within the community the reality of the Living God. Through liturgical forms, the Church seeks discipline itself in this undertaking, to guarantee that its worship will indeed be true to the gospel. Particular individual tendencies toward distortions are checked and balanced by liturgy--when the liturgy itself is sound. A lack of liturgy means a lack of discipline, which means distortion and misrepresentation of the gospel. For example, our neglect of the Church's traditional insistence that the center of their worship is the Eucharist has opened the door for the development of a pattern of worship that is frequently quite non-Christocentric. Other examples are manifold.

An imbalance in theology inevitably leads to an imbalance in worship. The Orthodox-fundamentalist tradition, because of its emphasis on the objective, givenness and intellectual dimension of the revelation of Christ, frequently loses the sense that worship is a celebration of a living, redemptive presence. The Liberal-humanistic tradition, because of its picture of Christ as moral example and the Church as an humanitarian community, also fails to perceive the worship as a celebration of the acts of God, not an attempt to organize the activity of man. The Pietistic-mystical tradition, because of its internalization and individualized understanding of God's work in the world, frequently loses the sense of worship as a communal-objective event celebrating the works of a God whose activity far transcends the emotional warming of individual souls.

The purpose for liturgical discussion on this campus is to find together ways of enlivening and deepening the worship life of this community. Yet, liturgical discussion and experimentation alone cannot of itself create true worship. True worship springs from an awareness of the Living God which is never a human accomplishment. Nonetheless, by prayerful pursuit of the proper forms of worship and further discussion of its meaning, we can, perhaps, "make straight the way of the Lord."

* * * * *

"Responsible Liberalism"

by Roger Hollander

Am I wrong in sensing the stirring of political waters at Princeton Seminary? For me, several factors--primarily the president's assassination, but also the fact of an election year, the civil rights revolution, etc.--have brought about the revival of a deeper level of political concern. To those who share with me what might be called the traditionally progressive or liberal outlook toward politics and society, to you in particular I address these remarks.

In my limited political experience I have been most disturbed by (what those who are usually on the other side of the fence from me would call) "fuzzy-minded Liberalism." In adapting this term I do not refer to the liberal attitude; rather I am concerned with the methods and standards by which we express ourselves. My thesis may seem too obvious, nevertheless I believe that it must be stated: "fuzziness" about the ways and means we go about being politically active is no more acceptable than it is in regard to the way we perform our clerical and theological activities.

Let me illustrate what I mean. I find racial discrimination morally repugnant. I suppose most of us do. But that in itself is not enough ground on which to be in favor of the current Civil Rights Bill. There are important Constitutional (i.e., legal) questions involved, and behind these are even more significant questions of political philosophy and tradition. It is upon this that one must decide for or against the particular piece of legislation which is before the Senate today; and if his decision is to be a responsible one, he must be well versed in this area.

But when we pro-civil rights people begin to sound self-righteous and doctrinaire about our position, that is a sure sign of "fuzziness" or uncritical judgment on our part.

How many of us are willing to listen to, much less willing to learn from the southerner or the "conservative?" How many of us could hold our own for a minute if we had to take the "con" side in a civil rights debate?

I have found the southerner's position regarding the constitutionality of the Civil Rights bill a legitimate one (even if their motives are obviously only loosely connected to the legal question), especially regarding the Bill's usage of the Interstate Commerce Clause. I do not hold that position, but at least I can understand it. In fact, I can appreciate and learn much from the historically conservative attitude (by conservative I mean here that tradition which began with Edmund Burke and carried on through such men as deTocqueville, John Adams, Madison, Calhoun, Churchill, etc.). Indeed, the American political system ingeniously combines and balances both conservative and progressive elements and mechanisms.

At this point I am ready to accept the most radical measures toward eliminating racial discrimination in the United States. Almost any measure, no matter how much in violation of our comfortable WASP standards of decent social action, seems justifiable in light of the injustice and humiliation the Negro has been through. Nevertheless, we must be sure to understand the dangers involved and count the cost. When challenged, our indignation must arise not out of self-righteous self-assurance, but out of a carefully thought-out and deeply felt commitment to social justice; and it must be tempered with humility for our past inaction and recognition of our own part in perpetuating social injustices.

Abraham Lincoln was as opposed to slavery as you or I may be to segregation. Yet his attitude ("with malice toward none") was mature and responsible. His tragic death resulted in a reconstruction policy--administered by the self-righteously indignant "Radical Congress"--the consequence of which we are still paying for today.

The integrity of a Lincoln--that is the greatest need of American liberals. How ill-prepared we are to lose a Kennedy. And no matter how much we sophisticates pooh-pooh a Goldwater, for so many Americans he is a symbol of political honesty (how many times have you heard "I'm not sure if I agree with Goldwater, but at least he's honest and forth-right--you know where he stands.")?

The mayor of Trenton, who recently set an example by moving to a multi-racial neighborhood, is my idea of a responsible liberal. Takes courage, doesn't it?

"Through Evangelical Eyes"

by Robert Karl Bohm

Third in a series of seven articles taking a "viewpoint" of certain Roman Catholic practices to see if they might have validity in the reformed tradition for giving the Church greater vitality and variety of expression.

Holy water, sanctuary lamps, incense, ikons, even the crucifix are all considered forms of primarily Roman Catholic expression. They find little if any place in Protestant piety. The Protestant does not think about them as possible enrichments for his devotional life, or, if he does, immediately a mental barrier flies up with "Romanism" written large across it. Admittedly these things as symbols have the danger of becoming more than symbols and of being regarded as ends in themselves. Such a transformation did in fact take place not so much in Roman doctrine as in popular Roman piety. Do we reject certain visible symbols because there is a danger that twentieth century man is so superstitious that he will misunderstand them or because they are associated with Roman Catholicism? Is there a complementary danger that without symbols to anchor us we will drift off into thoughtless oblivion?

What, for example, does the modern Protestant know of holy water other than that it is a Roman practice and therefore (ever-present, nonsensical 'therefore') all washed up? Baptism is a once-and-done thing for the Christian. And it easily becomes a once-and-done-and-forgotten event for the Protestant, though it should not. Could Protestants use holy water (or does the term 'baptismal water' give less offense) as a recurring reminder of their baptism? The Christian's anointing his forehead with water from the baptismal font situated where it traditionally belongs at the entrance to the church has a very real and meaningful use: it reminds him that as he touches the water at his entering the church building, even so the baptismal water touched him as he entered the Church, the body of believers. His baptism is recalled and reaffirmed. And in the baptism of a child at that same font he uses each Sunday in this way he sees a more obvious expression that the child is entering into Christian fellowship with him, not just going through a cute process reserved for babes but with little relevance to adults.

Rome also has an Easter liturgy in which the baptismal vows are reaffirmed by the congregation (this time in person, not by sponsors), the adherence to the creed repeated, and the congregation sprinkled with baptismal water. This annual observance emphasizes the on-going nature of the too often forgotten baptism. It also ties in with the symbolism of being buried with Christ in baptism so that we might know the Joy of resurrection which Easter celebrates.

This is but one suggestion for the possible use of symbolic actions used by Roman Catholics, and therefore ignored by Protestants, to give greater variety of expression to the life of the Church. Others will be considered later.

* * * * *

"MISSION 64"

by Lloyd Evans, -

(Student Ecumenical Mission Fellowship)

When Christ gave his great commission, he set the direction for the believers to follow. This direction is the mission of the Church and it is a part of our ministry to know our mission. A statement in Gayraud Wilmore's book, The Secular Relevance of the Church, says, "Mission does not just happen." It requires a group of people to act in a unified manner and carry the witness of Jesus Christ into all aspects of life.

The series on "Mission 64" is an effort to present areas in which our mission should operate. We know very little about the work with refugees around the world. It

is a part of our Christian responsibility because these people in need are a part of our world. Through the stewardship program this year we can respond to our mission to refugees in a concrete manner.

On March 18, Rev. James Robinson will be speaking to us about our mission of reconciliation; how we can meet man to man and give a Christian witness. Following is a biography of the Rev. James Robinson; we will be presenting biographies to you of all the coming guests on our campus who will address us concerning "Mission 64."

Dr. James H. Robinson

Dr. Robinson was born in 1907 in the bottoms of Knoxville, Tennessee. Despite every kind of obstacle, and almost wholly through his own efforts, he achieved an education, graduating in 1935 as Valedictorian from Lincoln University in Pennsylvania, and in 1938 as President of his class from Union Theological Seminary in New York City. He was ordained in 1938 and at that time he founded the Church of the Master and the Morningside Community Center in Harlem with a small nucleus - just fifty people and most of them children. He directed these institutions until October, 1961, during which time their impact on their community made them two of the most significant religious and social welfare institutions in the City of New York.

After a number of mission trips abroad during the early 1950's, Dr. Robinson inaugurated several overseas student projects. During the summer of 1958, he took his first pilot project, Operation Crossroads Africa, on a student study seminar and work camp program to five countries of West Africa for a witness of faith and freedom. This group of seventy-five people represented all racial and faith groups in the United States. Since that first trip the numbers have been expanding until in 1963, 310 participants visited 19 African countries. Thirty percent of the Operation Crossroads Africa participants have gone back to Africa in a variety of capacities, many preparing for full-time work there.

Dr. Robinson has published various books, including Road Without Turning, his autobiography in 1950, and Tomorrow is Today in 1954. In April 1955, Dr. Robinson was invited to give the Lyman Beecher Lectures at Yale Divinity School, which is perhaps the greatest academic honor which can come to a parish minister. These lectures were published in 1955 under the title, Adventurous Preaching. The same year, he edited Love of This Land, the story of race relations and of the cultural contributions of the Negro in America. It has been translated into six languages by the United States Information Agency. In January 1963, his survey of Africa and the role of the church in its future development was published under the title, Africa at the Crossroads.

In the summer of 1961 Dr. Robinson was appointed Consultant on African Affairs for his denomination. In March 1962 he was appointed Consultant to the African Desk by the State Department, and he serves as one of four Advisory Chairmen of the Peace Corps. These offices are in addition to his directorship of Operation Crossroads Africa, which remains his major interest and concern.

VIEWPOINT

No. 8

April 2, 1964

SUPPORT THE CAMPUS CLOTHING DRIVE FOR OVERSEAS NEEDY

"We don't want the shirt off your back, but we do want...those shirts and other wearing apparel which no longer are seen on you!" says Roger Quillin of the Church and Society Committee.

Clothing collected in the seminary's annual drive April 6-10 will go to Church World Service for distribution. Boxes marked for the deposit of clothes will be placed in all dormitories and in the Campus Center for off-campus students.

Articles of all shapes, sizes, and types are requested, except those which may be in need of major repairs. There will be student representatives in each dormitory to assist and answer questions.

Your contribution to the drive will not demand excessively of your time, nor will it cost you any money. But it will provide one of the basic necessities of life--a necessity which we too often take for granted--for someone somewhere.

Church World Service is a central department of the National Council of Churches. The major Protestant denominations in the United States cooperate through this organization in a ministry of overseas aid in the name of Christ to the victims of natural disaster, the refugees and the needy throughout the world.

Viewpoint heartily endorses the clothing drive and encourages the active participation of every student.

MISSION 64 - MISSION IN POLITICS

by Roger Hollander

If you had before you a ballot marked "totalitarianism" with two boxes beside it, one "yes" and the other "no," you would no doubt place your "x" upon the box marked "no." Unfortunately, the reality of life does not provide for such an unambiguous process for the exercising of one's will. As a matter of fact most of us are every day unwittingly casting, in effect, a "yes" vote for totalitarianism in our own country as well as around the globe.

While many of us have finally admitted that there is a revolution - with all its potential for violence and radical change - in race relations, few of us are aware of the logical implications of the present trends with regard to civil liberties and church-state relations. A minister friend of mine has predicted that the United States will be living under a totalitarian regime within the next few decades. And he wasn't necessarily referring to a Communist take-over, what with the invasion of our privacy by psychological testing and monitoring devices, the tightening of "security" for the purposes of the cold war (e.g., the travel ban on Cuba), the replacement of the university by the "multiversity" for the purpose of training "technicians" to manage our organized society (e.g., my old alma mammy, the University of California), the American church-goer's desire for the religious bodies to affirm the "American Way of Life," etc., etc., etc. This whole process is likely to be accelerated by the fears which rise out of frustrations, the frustrations of two thirds of the citizens of the world whose aspirations are fast exceeding their capacity to achieve them, the frustrations of Americans because we are unable to "win" the cold war.

And most of us, being Presbyterians, will (as the statistics show) cast our lot with the status quo, i.e., with the forces currently leading toward a tightly regimented society. We are afraid of radical (i.e., at the root) changes, but we are too conscientious to be taken in by the forces of reaction (the so-called right wing), so we will probably do nothing and, in effect, help to usher in the brave new world.

It has been said that the opposite of love is not hate, but apathy. And the spirit of apathy, it seems to me, reigns at Princeton Seminary. Attending the "Mission 64" lectures and discussions is by no means a solution to the problems I have raised above; but we are fortunate in having the opportunity to hear H. B. Sissel, whose particular responsibilities as Secretary for National Affairs are in the areas of civil rights, civil liberties, and church-state relations. I urge you to take advantage of this opportunity.

Rev. H. B. Sissel

Mr. Sissel, a native of Iowa and a graduate of Parsons College, received his B.D. in 1948 from McCormick Theological Seminary in Chicago, where he was awarded a special fellowship for general excellence which permitted him to take a year's graduate study in Christian ethics at Yale Divinity School under H. Richard Niebuhr.

Prior to assuming (in 1962) his current position as Secretary for National Affairs in the Office of Church and Society (Washington Office) UPUSA, Mr. Sissel served a four-year pastorate at St. Andrew's Presbyterian Church in Detroit, and was for eight years Associate Secretary in the Philadelphia office of the United Presbyterian Department of Social Education and Action. While living in Philadelphia, he was active in suburban politics and ran successfully for the office of township commissioner, which he filled for a four-year term.

Mr. Sissel also serves on the editorial staff of Social Progress, to which he is a regular contributor. He brings to us a long experience and deep understanding of Christian responsibility in the social and political realm.

THE DILEMMA OF THE WHITE SOUTHERN LIBERAL

by Dwyn Mounger

The mushrooming racial revolution in America today is forcing the white Southern liberal to make a painful decision, an agonizing choice between two alternatives, each of which seemingly lead to different forms of gloom, despair, darkness, and guilt. On the one hand he sees it as a necessity, a moral imperative to support the pending Civil Rights Bill. The cry of his Negro fellow Southerners for the redress of ancient grievances, for the realization of those rights guaranteed them by the Constitution, demands that he support it. To do otherwise would be to incur great guilt, to turn his back rudely upon his black brother and his just demands.

On the other hand he is strongly tempted to oppose the bill, for he realizes the terrifying consequences which it poses for his region. He knows that the only way in which its provisions can really be enforced in the Deep South is through the use of armed force, for Southern whites throughout their history have been remarkably successful in resisting all changes thrust upon them from the outside which they have not themselves wanted. In an area where segregation of the races is considered as much a God-ordained "natural law" as that of living together in families, enforcement of the Civil Rights Bill can only be by military occupation. This would mean another radical Reconstruction, with all its attendant horrors. It would spell great bitterness between the races, the final rupture of the traditional close personal ties between Southern white and Negro individuals, the ripping to shreds of the fabric of Southern society, and the creation of an almost irreparable breach between Caucasian and Black. But support it he must, for morality and Christian ethics demand it. In a region where such words as "honor," "courage," "fidelity," and "tradition" have been proclaimed by great voices throughout its history, if "justice" at times has been only a small echo, the white Southern liberal must now choose "justice" - and make it resound for all his people regardless of their race.

But what if, as is more likely, the provisions of the Civil Rights Bill, even if it is passed intact by the Senate, are not in fact enforced? The situation, except for increased Negro frustration and militancy, would be similar to what it has been for the past few years. What then is the real answer to the problem of racial reconciliation in the South? Some Northern clergymen and other civil rights sympathizers have attempted to find it in active participation in pilgrimages to Southern cities such as Hattiesburg, Miss., where they have joined SNCC workers in protesting voter discrimination and encouraging local Negroes to register for the polls. In fact, the National Council of Churches and the World Council of Churches have even designated the plantation counties of the Mississippi Delta as a "disaster area," where this summer students, churchmen, and other participants will sponsor voting drives and give direct economic and educational relief to needy Negroes, who make up the majority of the population. These aims are noble and spring undoubtedly from deep Christian concern. It takes a certain amount of bravery to go into an area of racial tension for the purpose of encouraging an oppressed people to seek their Constitutional rights. And the impoverished Negroes of the Delta are as much if not more in need of relief as are the slum-dwellers of Chicago, Detroit, and New York.

But the third stated objective of the pilgrimages to Mississippi, namely "to attempt to establish lines of communication between whites and Negroes," reflects a naivete and blindness which have characterized Northern activists from the days of John Brown's raid through the Civil War and Reconstruction eras down to the modern "freedom rides." Northern civil rights demonstrators apparently do not realize that their presence in a Southern community has the exact opposite effect upon the white population, the holders of the reins of power, as it does upon the Negroes. This is because of the white Southerner's historic fear and resentment of what he terms "invasion." Demonstrators from the North are almost universally labeled "outside agitators." Of course racists such as Governor George Wallace are branded with practically the same name when they

appear in Wisconsin and other Northern states, but the Southern attitude is much, much deeper than natural Yankee resentment. It is inevitably bound up with the legacy which he has inherited from the days of radical abolition, the Civil War, and Reconstruction. It is heated by the century-old phantoms dancing in the flames of ravished cities such as Jackson, Atlanta, and Columbia. The riot at Old Miss in the autumn of 1962 proved that many young Southerners today, if given the opportunity by irresponsible government leaders, would still battle with force against what they considered armed "invasion" by "outsiders."

Coupled with this traditional Southern attitude are other factors which make it impossible for even the best-intentioned and most tactful Northern crusaders to bring about a real communication between the races in the South. The economic and political threats which integration poses to the majority of white Southerners, as well as the deeply entrenched dogma of racial superiority, have largely closed his mind to all proposals for social change, particularly those of "outsiders." This is especially true in areas like Mississippi's Delta and Alabama's Black Belt, where Negroes make up 60, 70, and even 80 and more percent of county population.

Also, as far as this summer's Delta activities are concerned, one can well imagine the amazed indignation of the whites (who contrary to the stereotype perpetrated by some civil rights groups, are generally neither semi-literate nor degenerate nor obese) upon hearing of the plans. Their region has been proclaimed a "disaster area," the object of vast missionary endeavors, by a national and a world church body. Most Protestant ministers in the Delta are members of the Southern Baptist Church, which is not affiliated with either the NCC or the WCC; and probably the majority of the pastors of other denominations are either indifferent or openly hostile to these organizations.

Thus Northern pilgrims to Mississippi are confronted by massive resentment on the part of the whites. They are to be praised for supporting the Negroes there in their drive for equal rights, but their efforts to bring about communication between the races are foredoomed. It goes without saying, however, that any Northern clergyman who decides to make such a journey should seriously examine his motives. It can be a relatively easy thing for a young pastor to don a clerical collar, to depart with all the ceremony and fervor of the Children's Crusade, and to journey to some Deep South city undergoing the tortures of social change, there to spend a few days or weeks amid the flurry of flashbulbs. It can be a means of satisfying the desire common to every dedicated man to be numbered among the noble army of martyrs, to have his bones, his relics, kissed, elevated, fought over by generations yet seed. It can also serve as a salve to his conscience, a more palatable substitute for the pain involved in facing social problems within his own Northern parish.

Perhaps the real hero, as far as the Northerner and the civil rights struggle in the South are concerned, is the man who comes to live there permanently, who becomes in fact a Southerner. He may join the faculty of some Negro or white college or else become the pastor of a church there. Involved here is the necessity of not simply identifying with the Southern Negroes in their struggle for freedom but with the Southern whites as well. He must attempt to understand their legacy of fear and resentment, their traditions and their mythology. He must indeed appreciate the remarkable insight which they have gained from personal, day-to-day contact with Negroes in the master-servant relationship for more than three hundred years. And he must almost certainly experience the pain of rejection for months and perhaps years by most of these whites because of his position on civil rights.

Equally heroic are the brave Southerners, Negro and white, who are working for equality in the South. They are people such as the late Medger Evers, editor Ralph McGill of Atlanta, the interracial women's prayer group in Jackson, Miss., and a host of others. They are the ones who will win the battle, for the victory for civil rights in the South must and will be a victory by Southerners.

But the dilemma of the white Southern liberal remains. He must choose to support the Civil Rights Bill regardless of the consequences. Are there any factors common to the heritage and experience of the South which will aid in the great social transition there? We affirm that there are, and we propose to discuss them in a subsequent issue of Viewpoint.

REFLECTIONS ON THE 19th CONSTITUTIONAL CONVENTION OF THE UNITED AUTO WORKERS

by Don Boardman and Russell Burck

The United Auto Workers, an AFL-CIO affiliate union, sponsored a Religion and Labor Council of America conference March 23 and 24. The conference was held in conjunction with the 19th Constitutional Convention of the UAW in Atlantic City, New Jersey. Approximately 140 students and faculty members from 23 East-coast seminaries attended, five of whom were from Princeton. Although many issues were raised, two seem to be particularly important for consideration by the seminary community.

The first of these concerns is the function of labor unions in the U.S.A. Although "better working conditions" and higher wages are issues that union leaders must bargain for, these matters have apparently become secondary to UAW leaders as they look at their function. They rightly consider their task to be one of maintaining the high standards of working conditions which have been established throughout the long history of labor-management disputes. However, the rank and file are concerned primarily with wages and working conditions and only give superficial assent to the other projects which are fostered by labor leadership. This forces labor leadership into two modes of action: 1) looking for situations in which the dignity of workers is offended. Some present problems are doors on toilet enclosures and TV systems to observe men while they work (1984?); 2) an apologetic function to justify the union's existence to its own members and the rest of society.

Besides the functions of bargaining, balancing management's power, maintaining its members' dignity and promoting education and apologetics, the UAW has taken on some functions that seem to be alien to the labor movement as it is usually conceived. The most suspect aspect of the union's methods of justifying its place in our society is its religious function. Its members are "brothers working in the vineyard" who can be warmed to the heights of sentimentality when they are reminded of how their fathers fought their way out of bondage under management to the present automation - and unemployment - threatened land of milk and honey. Against these threats the old shibboleths about management are only good for those who remember or read about the old battles. New strategy points the union toward cooperative efforts with the administration and its war against poverty and with management in bargaining.

If the UAW and the other AFL-CIO unions are to survive as unions and not merely as political lobbying groups, they must broaden the perspectives of their members, deepen their concern about working conditions and arrive at more satisfactory answers to automation and unemployment. Raising the required terminal age of school children to 18 or lowering the retirement age to 60 will not shrink the labor market enough to be of any long-range significance, but the labor unions presently are, and for some time to come will remain an integral part of our society.

Near the end of the conference a student asked, "Is this conference supposed to make us feel good toward labor?" This question raises the second issue. How can a genuine exchange occur between the church and labor (or any other group)? Since labor and its themes dominated the conference, it was possible to interpret it more as propaganda than dialogue. Leonard Woodcock, vice-president of the UAW, acquainted us with the problems which the union must solve for survival.

The seminarians' questions usually either replied to the labor leaders or indicated their own alternative positions on specific social and economic issues. Of all the participants, Victor Reuther brought us closest to frank exchange when he said, "I'm sure that the Lord didn't mean to speak through one voice alone. We need to give the good Lord a chance to speak through more people and listen to them."

If the church is going to encounter labor (or any other group), it seems that two things are necessary. First, should it not listen to what labor has to say about the church? We heard a lot about the union and we asked about the union, but no one gave us a union leader's view of the church. Frequently the church puts groups and persons in a defensive position. It requires them to answer for themselves, but it neither explains itself nor entertains questions. Yet such openness seems to be essential to dialogue.

(continued)

In the second place, the church is little more than an amateur consultant when it deals with social and economic issues solely in social and economic terms. Certainly churchmen need to be as expert as possible about these matters. We also need to stand beside persons and institutions as they work in areas which are not obviously theological. But the church should also call labor to raise pertinent theological questions. In a day in which constructive use of leisure time is becoming a crucial issue, the church would do well to start with the theology of work.

* * * * *

D. T. NILES WILL SPEAK HERE THIS MONTH

Daniel Thambyrajah Niles, one of the best-known Christian leaders of modern Asia, will address the seminary community on April 16. His lecture is being sponsored by the Student Ecumenical Mission Fellowship as part of their "Mission 64" spring series of addresses and discussions.

Niles was born in 1908 in Jaffna, North Ceylon, of Tamil parents. He has become known in many countries as an eloquent preacher, a clear and vigorous evangelist, and as a convincing exponent of the ecumenical movement for deepening and extending Christian unity. He holds several key ecumenical positions. Since the East Asia Christian Conference was set up in Prapat, Indonesia, in 1957, he has served the regional body as general secretary. He resides in Jaffna, Ceylon, where he is principal of Jaffna Central College and pastor of St. Peter's Church in Jaffna. In addition, Mr. Niles is chairman of the World's Student Christian Federation. He has been called the greatest evangelist to the student world of this era.

Author of many books, Mr. Niles has also been in demand as a seminary and university lecturer. In 1959 he was Harry Emerson Fosdick visiting professor at Union Theological Seminary, New York City. He has had guest lectureships at Northwestern University, the four universities in Scotland, Yale University Divinity School, and the University of Adelaide in Australia. Trained for the ministry at the United Theological College in Bangalore, India, he took a first class honors Bachelor of Divinity degree (Serampore). In 1937 he took the University of London degree in philosophy (as non-resident student completing his examinations in Ceylon).

Prominent in Christian unity developments in his own country, he was for some years secretary of the Ceylon Christian Council. He was on the World's YMCA staff in Geneva, Switzerland as evangelism secretary. He was vice-chairman of the first World Conference of Christian Youth held at Amsterdam in 1939.

At the second World Youth Conference at Oslo in 1947 he was the opening speaker. He preached the opening sermon at the inaugural service of the 1948 Amsterdam Assembly where the World Council of Churches was established. He was chairman of the World Council of Churches' Youth Department until 1953.

D. T. Niles' study of indigenous religions in Ceylon is reflected in the book, Sir, I Would See Jesus. Among his earlier books is Whose I Am and Whom I Serve. His recent books are For Today, That They May Have Life, The Preacher's Task and the Stone of Stumbling, In the Beginning, Living With the Gospel, Reading the Bible Today, and Preaching the Gospel of the Resurrection.

Mr. Niles was in the United States to attend the Second Assembly of the World Council of Churches at Evanston, Ill., in 1954. He made one of the principal addresses at the ecumenical evening of the 1956 German Kirchentag, mass Protestant gathering.

He gave the Lyman Beecher lectures at Yale University Divinity School in 1957. In 1959 he attended meetings of the East Asia Christian Conference in Kuala Lumpur, Malaya, and the World Council of Churches in Rhodes, Greece. He came to Union Theological Seminary to teach for the fall term in September, 1959, and he was a key speaker at the Princeton Theological Seminary Sesquicentennial.

THROUGH EVANGELICAL EYES

by Robert Karl Bohm

Fourth in a series of seven articles taking a "viewpoint" of certain Roman Catholic practices to see if they may have validity in the reformed tradition for giving the Church greater vitality and variety of expression.

Are Protestant congregations so disciplined that they can meditate from scratch in the barren and sterile surroundings of which our campus chapel is an example? The gravitation of eyes and minds to the Sunday bulletin during the period before the service or during the offering indicates that most church-goers want external guidance for their thoughts. Are candles, ikons, or statuary to be forbidden them because such expressions are reminiscent of Rome?

Cannot the sanctuary lamp, that ever-burning candle in the chancel, symbolize to the Protestant God's eternal presence, as well as all the richness that His words: "I am the light of the world" contain? Cannot statues or pictures of the apostles, evangelists, or of our Lord during various events of His earthly ministry serve as spring boards into meditation? It is peculiar that Protestant churches which admit sacred art in the form of stained glass windows would be reluctant to depict the same scenes or persons in painted art, mosaics, or statuary.

The crucifix is frequently considered a sign of Roman worship, with its stress on the sacrificial aspect of the Eucharist. "But we worship a risen Lord," says the Protestant. Yes, Protestants worship a person. Why, then, is the chief symbol in a church building, the focal point of attention, not a reminder of a person but a sign of two barren chunks of wood? The crucifix at least returns the idea of a person, not an object, to the center of attention. It symbolizes the sacrifice which is celebrated in the communion as well as emphasizes the depths of our sins, which needed such a ransom. The crucifix is surely a richer symbol than the bare cross; it was only when our Lord was on it that the cross meant anything. Otherwise it is a lifeless object.

Rome, in her elaborate fullness of expression (catholicity?), has a symbol that is unknown to many Protestants. The "Christus Rex" is the cross with our Lord on it not in loin cloth, not haggard and with body sagging, not crowned with thorns, but dressed in royal robes, erect and majestic, crowned with gold, though still wounded for our transgressions. Protestants should pounce upon this symbol as one which combines both the crucifixion and the resurrection, the Lord nailed to the cross as our sacrifice yet majestic in His post-resurrection glory. Far better than the bare cross, which may symbolize "He is not here, but risen" yet must at least symbolize "He is not here."

VIEWPOINT

No. 9

April 16, 1964

Nothing, however, is more fallacious in American political life than the popular idea that Congressmen pay no attention to letters from their constituents. Some of them are impervious to reason and others either won't or can't read, but all of them want to be re-elected, and all of them know the political power of the church, even if they never go there except for votes. If preachers said what they really thought about this racial crisis and even half those who heard and believed them wrote their honest convictions to Capitol Hill, the political balance of racial equality might be easily transformed.

But . . . while the politicians are not saying much about the (Washington) march, they are listening. And if such a mammoth demonstration, dramatizing the basic religious concept of equality, does not get an impressive response even from the churchmen, Congress could easily conclude that the nation was indifferent or worse . . .

. . . the Negro cannot win the fight alone, no more than the Jew or labor leader could win his fight alone. We need allies. And if he cannot find them first in the churches, he's not likely to find them among the politicians.

James Reston
New York Times
August 30, 1963

THE CONTEXT FOR A TRAGEDY

by David Wiley

On April 7, 1964 the Rev. Bruce W. Klunder, 27 year old Presbyterian clergyman, was crushed beneath a bulldozer in Cleveland, Ohio. Since his death was incurred at a non-violent protest against de facto school segregation and because a Presbyterian has termed his death, "...a casualty in one of the skirmishes of the Revolutionary War of the 1960's," it seems instructive for those who must carry on the battle to understand better the circumstances leading to his death.

Bruce Klunder was an honor graduate of Oregon State Univ. and a 1961 graduate of Yale Divinity School. In Cleveland Bruce was Asst. Exec. Secretary of the Student Christian Union of Western Reserve Univ. and Case Institute of Technology. Because of his interest in civil rights, he had led a restaurant sit-in in Tennessee and participated in a demonstration in favor of Ohio's fair housing bill. But he was not known as an "agitator." Those of us who knew him remember a tall, congenial, open, and smiling friend who evidenced few hostilities against anyone. A newsman recalls that Bruce smiled a lot and never displayed anger during his participation in demonstrations. A neighbor comments, "Bruce was soft-spoken - but don't get the idea he lacked courage. It was just that he didn't believe in a lot of loud talk. We all knew how he felt, but he never tried to shove his ideas down anyone's throat.

Like many northern cities, Cleveland, with its 28% Negro population has felt the tensions of Negro northward migration. Only in the mid-1940's were Negroes employed in the city fire departments, utility companies, and transport system; and Ohio's record of Negroes in trade schools and union apprenticeships has been no better than most northern states.

The problem of school integration dates from last fall, when civil rights group pressure pushed the Board of Education to solve the problem of Negro primary school overcrowding by bussing nearly 1,000 Negro students to three schools with empty classrooms in predominantly lower and middle class white neighborhoods. When these children were kept segregated for a full semester, civil rights demonstrators picketed the schools in protest. Serious bloodshed was prevented only by the courageous intervention of 50 clergymen who supported the demonstrators in their right to protest in the face of almost 1,500 anti-integrationist whites, who assaulted demonstrators and bystanders. The failure of police to arrest any of the whites involved in the assault greatly strengthened Negro distrust of the police.

During this period the churches sought to respond by seeking to maintain non-violent protest, to support the move for integration, and to call for love between all parties. In February the Presbytery's General Council said, "We are reaping the harvest of our unconcern and indifference in days gone by."

The school board finally yielded and announced a policy of "diffusion" of Negro students, but simultaneously it announced its policy favoring "neighborhood schools" and its plans to build immediately three primary schools in Negro neighborhoods to end bussing by September 1964. The United Freedom Movement, representing 50 civil rights and church groups, protested this plan of "resegregation" of the children, the hasty choice of poor sites for the new schools, and the primacy given these primary schools in the face of empty classrooms in the white schools and the more urgent needs of the Negro high school. This school, with a capacity of 1,600, would enroll nearly 2,500 next September, according to estimates.

Soon, the Citizens' Council on Human Relations, a group constituted by the school board to study problems of integration, submitted a report calling for a re-delineation of school districts to eliminate de facto segregation, to allow high school student transfers to eliminate racial segregation, and the institution of the "Princeton Plan" of school pairing where schools were adjacent. The school board termed this action a "threat" and refused to consider it. Thereafter, the board refused audiences to various church and civil rights groups to discuss the problem. A Negro school board member's motion to reconsider the issue and to provide an open forum for discussion died for lack of a second in the board meeting early last week.

At this point the climate was set for growing tension and misunderstanding. Negro unrest, unemployment and mistrust of police were increasing. The fears and hostilities of white parents were evidenced. And the Board of Education, feeling unsupported by the City administration, the press, and the business community, responded only by deepening its intransigence. Civil rights groups, too, knew they could be set back years in attempts at integration if the new schools were built, and their memberships lost confidence in their power.

After many requests by church and human rights agencies for audiences, with the Board of Education, picketing began at the school construction sites. This seemed to make no impression on the Board. On Tuesday, Bruce Klunder told others, "We are dedicated and committed to continue, and we will not stop short of having the school board revise its plans. This can be done plainly by placing our bodies between the workers and their work."

Apparently, the construction company tried to continue its operations while the demonstrators placed themselves under stopped trucks and equipment. On Tuesday, one back-hoe operator attempted to discourage demonstrators by holding his shovel over them and dropping dirt on them. While police were busy at one area, Klunder and four others approached a bulldozer where John White, 33, was working. Three of them yelled to the driver and fell face down in front of the machine. One of those who were in front then heard Klunder yell to the driver, "We're back here," as they fell behind the machine. For several minutes the tractor was still, then, because his shovel was over the demonstrators in front, White reversed the machine and backed over Bruce, who probably thought the driver heard him and was trying to scare him. It was necessary for police to save White at this point from bystanders who rushed to beat White in a rage of anger. The demonstrators then returned to church to mourn and pray, "We beg Thee not to let our hearts turn to hate or vindictiveness, but let us turn to love..." But restive Negroes that night vented their frustration and anger in rioting and stoning - emotions lying just beneath the surface of race relations in Cleveland.

Responses to Bruce's death have been varied. The school board is still adamant in its refusal to reconsider the matter and has moved only to build a 10 ft. chain and barbed wire fence around the site. The local Plain Dealer said, "...there is no usefulness in trying to sort out all the factors of blame. Some trace back to the school board which failed to recognize the seriousness of danger signals. Some to a city administration which failed to give leadership in advance of danger." The American Jewish Committee director stated, "The tragedy of his death is all the greater since courageous men of conscience like Bruce Klunder are increasingly forced to demonstrate with their bodies because others in responsibility constantly close doors to honest discussion." The Rev. William Morrison, General Secy. of the Presbyterian Board of Education said, "Anyone who has heard and confessed the Gospel of which Bruce was a minister will recognize in this tragedy the reason why more men who profess the same love for the human family, must step forward and be counted in the same Revolutionary War of the 1960's, even if it means for them suffering or becoming additional casualties. The young minister's vocation...is in no way incongruous with his being a casualty in the Revolutionary War... The Gospel that Bruce preached is a revolutionary Gospel." Joanne Klunder, Bruce's wife and now lone parent of two children aged 6 and 3, pleaded, "Please put in your paper that we do not want revenge. Please help us reach our people. Revenge will gain us nothing... My husband died doing what he believed in - what we both believed in. He died loving everyone. He died hoping that what he was doing might bring love of all people for each other. My husband's beliefs are my beliefs. Please make that clear too."

Bruce Klunder himself said the day he was killed, "The hour has come when one must disovey and risk one's life in the prospect." And, finally, there is one tractor operator, John White, age 33, who says he never wants to drive again.

And many of us have yet to be heard from.

FOUNDATION STONES FOR RACIAL HARMONY IN THE SOUTH

by Dwyn M. Mounger

There are certain factors peculiar to the heritage and experience of the South which can aid in the great social transition in that region. Moreover, incredible as it may seem to non-Southerners, I believe firmly that these same factors can possibly enable it to become an example to the rest of the nation in the matter of race relations.

In the first place, there is the traditional strong predisposition of the Southern Mind to seek exhaustively into the past for meaning for the present. Although this is admittedly a characteristic of all peoples in all ages, it seems that in America it has been most intense among Southerners. The past has been viewed almost mystically as immediate, as continuous and active in the present. Perhaps this is seen most clearly in Southern literature, particularly in the novels of Faulkner. For example, in Absalom, Absalom, the young Quentin Compson is the embodiment of the presentness of the past. He gropes into the amazing legend of Colonel Sutpen in order to find answers to questions about the South which have been posed by Shreve McCannon, his Canadian roommate at Harvard. In Intruder in the Dust the lawyer Gavin Stevens says, "The past is never dead. It's not even past."

This sense of the immediacy of history is by no means confined to the characters of Faulkner's novels. It is also found in the works of Southern writers like Thomas Wolfe, Robert Penn Warren, Eudora Welty, and Katherine Anne Porter, as well as in less familiar authors such as Elizabeth Spencer. In my opinion they have adequately interpreted a major distinguishing characteristic of the Southern mind, the tendency to view history as active in the present and to identify with it. I see this on a collective scale, for example, in the annual spring pilgrimages to antebellum homes and the Confederate pageants held in my home state. I also see it in the Civil War Centennial observances: the re-enactment of battles by troops in gray and blue, the "This Week in 1864" columns appearing weekly in city and county newspapers. It is as if many in the South today were vicariously suffering through the darkest period of their history. It is true that much of this is overlaid with the "moonlight and magnolia myth," but the intense search into the past for meaning for the present is a fact nevertheless.

But what does this have to do with the civil rights movement? Simply this, that the Southerners' obsession with their own history can be utilized to expose the enormous, terrible hoax which has been played upon them by the racists. The Barnetts and the Wallaces claim to represent pure Southern tradition, yet they are at best only the continuation of a 75-year-old redneck insurrection! Segregation as it is manifested in the South today is no older than this (see The Strange Career of Jim Crow by C. Vann Woodward). Perhaps the Southerner somehow sees integration as the final blow which makes the Civil War defeat complete. But such an interpretation of the facts of history is entirely false! As he continues to search his heritage, he must be made to see the racists as they really are - the false prophets who have led Israel astray. Their worst crime has been the attempt to make the term "Southerner" synonymous with "segregationist." As a Southerner myself, I advocate really being Old South in politics by going back to Jefferson and Jackson. What is needed is the recognition and consequent appreciation of the fact that American liberalism, in its Jeffersonian and Jacksonian forms, had its origins in the South, that it was indeed a Southerner who wrote "all men are created equal...." It must be realized that integration is neither a Yankee plot, nor an attempt by Negroes to gain the upper hand, but the advance of American democracy. And this democracy must not be defined in dead, static terms. "All men are created equal..." must be interpreted for today's situation. The true Southerner, then, is not the demagogue but the man who stands for racial justice.

A second characteristic of the heritage and experience of the South which can be used as a foundation stone for racial harmony there is the traditional master-servant relationship between Negro and white. Planters erected a sort of neo-feudal system, with many of the gross evils and some of the positive goods of its European predecessor centuries before. It is true that the Southern "serf" has been bound to the land, has

been at the mercy of his "lord," and has suffered grave indignities and injustices. But at the same time there have been intense warm, personal ties between Negro and white individuals. The truth about American chattel slavery lies somewhere between the negative extremes of Uncle Tom's Cabin on the one hand and the ridiculous praises heaped upon it by the "moonlight and magnolia myth" on the other.

This close, paternalistic relationship between individual whites and Negroes has continued in the South. It is perhaps nowhere more clearly portrayed than in Harper Lee's To Kill A Mockingbird, in which Calpurnia the cook practically takes the place of a mother to the family of Atticus Finch. Without denying any of the evils of the master-servant relationship, I can affirm that it has often produced amazing expressions of mutual love, loyalty, and good feeling between the races. For example, as a boy in a small Mississippi town in the late 1940's and early '50's, I was profoundly impressed by what was called a "Tri-Racial Good-will Festival." Our county, unlike most others in the state, had not only Negro and white residents, but also a sizable population of Choctaws. They were a remnant of a small, proud group of these Mississippi aborigines who had chosen to remain behind rather than accompany the majority of their tribesmen in the 1830's on the "Trail of Tears" west to the Indian Territory. On the day of the annual festival, thousands of people of all three races would gather at the local high school athletic field to sit in separate sections of the grandstand. Negro choirs sang spirituals, Indians played stick ball and performed ritual dances, and the whites provided the main speaker of the day. The theme of the festival was, "Although in some areas of the world two races of people fight each other, here in Leake County three races live together in harmony." This unique celebration was just beginning to attract national attention when the Presbyterian pastor who originated it moved to a new parish. Plans for subsequent festivals were cancelled because of lack of leadership.

Another boyhood memory, this time in a different town, concerns the honor bestowed upon the respected principal of the local Negro school. On the twenty-fifth anniversary of his installation, the whole county newspaper was dedicated to "Professor Hawkins," with his picture on every page. The local white population would never have called him "Mr.," nor would he have ever under any circumstances been invited to address the local Lions Club, but the titles of "Professor," or "Preacher" were perfectly acceptable. It is at this point, however, where the great evil of the master-servant relationship lies. Whenever the servant wants to rise above what whites have traditionally considered his position, the alarm bells ring. Thus the humanity of the Negro in the South has been cruelly denied.

However, the close personal ties between individuals of both races have remained. They can provide a basis for Southerners to build on in achieving true racial harmony. The reciprocal love between master and servant must be broadened into a love between equals. The late Medger Evers chose to remain in the South, he told me, precisely because he felt this could be done. He was convinced that once white Southerners accepted desegregation, racial justice there would be greater than anywhere else in the nation. But I realize with anguish that time is running out, as hardened racist intransigence confronts the heightened demands of an increasingly more unified Negro population. Admittedly, I cannot help but wonder if Evers would have made the same statement had he lived through the entire summer of '63. Perhaps it was inevitable that the Renaissance and Reformation, as they surged across Europe breaking the chains of bondage, should at the same time ruthlessly annihilate chivalry and the positive aspects of the feudal codes, replacing them with the cold impersonality of the modern bourgeois world. Perhaps the close personal ties inherent in the South's master-servant system must of necessity suffer the same fate. I don't know yet. But in the meantime I grasp them and, with hope and prayer, dare to call them a starting point upon which to build racial justice in the South.

There is yet a third factor which possibly can be utilized to achieve harmony between Negro and white in Dixie. It is what historian C. Vann Woodward calls the unique "collective experience" of the Southern people. Reinhold Niebuhr, in The Irony of American History, discusses the deeply entrenched bourgeois American illusions of "prosperity," "virtue," and "innocence." Our nation throughout its comparatively brief

existence has never lost a war and has been amazingly successful in its economic adventure. We generally view history as "something unpleasant that happens to other people," the attitude which characterized the England of Toynbee's boyhood. But the South, as Woodward points out in The Burden of Southern History, is unable fully to share in these illusions. It has known the enduring and quite un-American experiences of frustration, failure, defeat, poverty, and guilt. For the Southerner history has happened to his people - in the traumatic events of 1861-65 and in subsequent circumstances down to the present. He is continually made aware of this fact by the legacy of resentment and fear of invasion, military and ideological, which he has inherited.

But it is precisely in this very real "collective experience" that hope for racial reconciliation in the South lies. It is a well-recognized fact that even after all possible civil rights laws are enacted, true harmony between the races will not be a reality until white America in general acknowledges the abysmal depths of its guilt in so long depriving the Negro of his humanity. The prodigal must "come to himself" before he can return to his father. Southern whites have desperately tried to repress their guilt feelings, but there is evidence that many nevertheless are painfully aware of them. This is readily seen, for example, in the lengths to which they will go in vainly and illogically trying to persuade themselves that "the Negro doesn't want integration; he is happy as he is." Perhaps in the long run they will not have to probe so deeply to find their guilt as will many of their Northern brethren who see the Negro primarily as "that strange newcomer in that ghetto over there." Moreover, the Southern white and the Negro have this much in common: they both have shared in a "collective experience" of frustration, failure, defeat, and poverty.

These, then, are foundation stones for racial harmony in the South. It is now the task of dedicated men to use them in building the structure of true reconciliation between Negro and white.

* * * * *

THE ANGER OF THE WHITE NORTHERN LIBERAL

by Richard Elliott

It is fortunate that Dwyn Mounger, in the last issue of Viewpoint ("Dilemma of the White Southern Liberal"), qualified his position as a "liberal" with the word "Southern." It is an aid to anyone attempting to sympathize with his point of view. There is much in his article that is of value, yet at times his sole claim to "Southern Liberalism" seems to be the ability to discuss the racial situation in polysyllabic words. Once again we are exposed to the same tiresome observations which have been filtering up from Dixie since Little Rock. For the umpteenth time, the Northerner is told that his pilgrimages into the Southlands are to little avail, that only trouble is their result, and that things aren't so bad that they can't be dealt with by the Southerners themselves. Most of Mr. Mounger's main points I contest.

First, I see the Northern "invasion" of the South "to attempt to establish lines of communication between whites and Negroes" a necessity. Mr. Mounger has rapped the knuckles of the Northern clergy on this point. He mentions their "naivete" at not realizing that the opposite of this intention will occur. Most Northern "pilgrims" are well aware of this. Those whom I know who have gone down are under no illusions. Most are not trying, in my estimation, to reach the average Southerner, but the Southern clergy, the individual who is in conflict with himself, the Negroes and the white "Southern liberal." Of these, the Negro has been the prime subject of these Northern clergymen in their attempt to reduce the communications gap.

It is doubtful, however, if the "Southern liberal" is aware of the extent of the lack of communication between the races in Dixie. The whites are solidly unified politically, socially and economically. The Negro unity in these areas is weak if there is unity at all. Where is the communication? We are informed of the three hundred year "slave-master" relationship in the southern way of life which has given white Southerners their "remarkable insight." I am unsure of this.

Men like "Bull" Conner put it more crudely than Mr. Mounger - "We know our niggers." Do they? John Brown, in his famous raid, could not induce the slaves he had "freed" to take up weapons and join him. Scarcely one hundred years later, not only have groups like the NAACP ended white leadership within them, but we have seen the advent of organisations like the Black Muslims. Northerners have largely been blamed for the recent uprisings in Birmingham and other places. Yet what Northern support has been given has largely been to already existing attitudes among the Southern Negro.

The Southern segregationists do not seem to understand this. Or maybe they do which is the reason for much of the hostility to freedom riders, et. al. The days are nearly gone when the happy-go-lucky darkey cut a buck and a wing for the condescending quarters thrown by "Mistuh Charley." I smiled when in "Dilemma" I read that military enforcement of the Civil Rights Bill would cause a "ripping to shreds of the fabric of Southern society, and the creation of an almost irreparable breach between Caucasian and black." The fabric, much like the temple veil, is already well split. Long time aristocratic families are losing the grip they once had on their culture, and the poorer whites continue to flow in a steady stream from below the Mason-Dixon line into every slum of every urban area in America. Men are astonished at the openness of hostility shown by the Negro, but the breach was formed years ago, albeit blackwashed behind "happy" smiles and many a "Yassuh, boss." It is not surprising to us then, that the Southerner reacts as he does, but he has "sowed the wind" and, Northern interference or not, he is "reaping the whirlwind."

The Southern "liberal" cries out, "Give us time." There is no more time. It has taken four generations for the rank-and-file Southern white to "progress" to the point of sheer hatred of any ideology broader than his own. My church is celebrating the Civil War centennial by collecting food, clothing and money for those in Mr. Mounger's home state who have lost jobs and homes because they had the audacity to register to vote. Vast racial violence and rioting, increasing through the 1960's, is inevitable.

The recent incident at Jacksonville is minute compared to what is approaching. Nothing can stop it, but it can be lessened by what is done NOW. It is this reasoning that sends Northern clergy on their "Children's Crusade."

It is difficult to explain to a Southerner the distinction between the desire for martyrdom and headline hunting and "being crucified with Christ." This is especially true since there are those who seek this martyrdom, and glory in the "flurry of flashbulbs." But the covert suggestion that Northern clergy clean up the social problems in their own parishes and ignore those of the South is like suggesting that a pastor refuse to minister to one of his troubled parishoners because he is already ministering to another.

It was amazing to read, first, that the victory for civil rights will be achieved by the Southerners, and second, the invitation for Northerners to live permanently in the South. Southern Negro pressure, to be sure, is crucial to this victory. But Southern white civil rights workers are looked at, by the majority of their people, as those who have been "taken in" by the "new ways." Is Mr. Mounger unaware of the dozens of pro-rights clergy who have had to come North because their views could not be shared by their congregations? How then does he expect a Northerner will be accepted and welcomed as pastor in a Southern church? As I have for some months toyed with just this idea, the results, should I actually seek such a parish, should be interesting.

There is no conclusion to this article. The Civil Rights Bill over which the Southern "liveral" agonises, the Northern liberal sees as too little, too late; an illegitimate child to be born of a mother named "concern" and whose father, "morality," waned off soon after its conception. What to do? To begin with, Mr. Mounger, we can get together in Christ and talk about it.

INTER-SEMINARY MOVEMENT

by W. Harvey Jenkins, Jr.

The Inter-Seminary Movement exists for the purpose of fostering theological discussion between seminaries on both the area and regional levels. An organ of the National Student Christian Federation of the World Council of Churches, it has since its foundation in the 1880's been a leading force in the Ecumenical Movement.

This past weekend the Annual Regional Conference was held at Union Theological Seminary in New York City. The theme was "The Eucharist," introduced in what was for many of us a new perspective by Father Alexander Schmeman of St. Vladimir's Orthodox Theological Seminary. This treatment was of special value to those of us who feel that the major direction of the Ecumenical Movement of our day can be given by the Eastern Church.

In an age of ecumenical thinking and at a time when such groups as the Faith and Order Commission of the WCC are placing such an emphasis on the theology of the Church in their discussions, why is it that students of Princeton Seminary seem to have such little concern in this area? It would seem that the general tenor of apathy is transcended only by the Civil Rights issue, and that by only a segment of the campus. And even this issue which is of utmost urgency needs theological guidance and support. And lest the idea is communicated that ISM is not interested in action as well as talk, I call to your attention that one of the leading men nationally in this movement, John Robert Nelson, was dismissed several years ago from the faculty of Vanderbilt Divinity School for his participation in this struggle. However, action must be supported by more than a mere humanistic teleology if it is to be in the service of Christ.

The new regional president of ISM is Parker Williamson, presently a Middler at Union Seminary in Richmond, Virginia. It is quite probable that his campus will be the scene of next year's conference. The proposed theme will involve a hard look at what is being done by the Church in the South to meet the Race Issue there. It will be implemented by the presence of pastors who are at work in this area of Christian life in the South. This can prove to be of invaluable service to seminarians, North and South, who will face this problem in the days to come, as Christians, as prophets, and as pastors.

Regarding the conference just past, here is the gist of Father Schmeman's remarks. He opened with a criticism of the originally designated theme of the conference, "The Last Supper." If the celebration of Holy Communion were the last supper of Christ, it would be meaningless. We celebrate not a last supper, but a communion with Christ through his body and blood. Objecting also to the theologizing character of the Western Church with regard to this sacrament, it was pointed out that the Patristic Fathers were silent on this score. The Eucharist simply was always there, but not as an object for theological discussion. It was the central act of the liturgy and of every aspect of the life of the Church. It was due to the western preoccupation with explanation that the Eucharist became a point of division among Christians. In the East it is taken as a mysterious and unexplainable commemoration of Christ.

Sacrament is not looked at with regard to elements, but it includes the whole scope of the life of man in Christ. It implies the idea of a certain change or transformation to be understood in and through Christ. It is not seen, as in the West, in terms of an act of worship within the framework of the service. It is all inclusive of the totality of the Christian life. Everything takes place in the body of Christ, and the sacrament begins when the Church comes together. The Church is the sum of sinful men who are transformed when they come together and partake of the body and blood of Christ.

The Church exists in ascension, for this is where Christ is. The whole Eucharist is one constant act of ascension, and the Church is the entrance or access to the heavenly sanctuary. The questions as to when or how Christ enters the elements are foolish. Christ is in all and fills all. This is the new creation. This is the way the "even now, but not yet" tension is expressed. The Christian joins Christ's ascension and so has hope of its final consummation. This is not an "up there" theology, for the ascension is the ultimate dimension of the descent of Christ.

Being "in Christ" the Church is a part of his sacrificial body. So the Church is sacrifice, which is the relationship between people who love. (This can be appreciated by those who have been in contact with the culture of the Far East.) We offer ourselves in the bread and wine. This is the fulness of life, the giving of ourselves in love. This is the life that comes from God. Even as we offer ourselves to God in the bread and wine, we discover when we take it that Christ has offered the sacrifice of Himself for us. This makes it Eucharist, for life is accepted fully by man only when he thanks God for it. Fallen man refuses to do this and seeks like apart from the gift of God. Thus, Eucharist is not so much an object for theological discussion as a starting point for theology.

The Holy Spirit performs the sacrament; it is not from man. It is only in the Kingdom of God that man reaches fulness, and the sacrament of food for life is Christ, who is all and in all. The Church is, in the sacrament, re-presenting Christ for the whole world, and we do not have to speak about it but must stand within the realization that here is the essence. The movement from death to life is the real meaning of sacrament, and thus we stand even now, but not yet, in the Kingdom of God.

This has been a sketchy treatment, and there is the temptation to let our western minds go to work and fill in the gaps or re-interpret in western thought patterns what has been set forth. It has been my intention here to avoid this. Perhaps for our culture this is what is needed. What do you think? Should this be done or should we attempt to discover something in this approach that has been lost to western tradition?

* * * * *

Have you thought about serving as a Fraternal Worker? What is a Fraternal Worker and what does he do? On April 21st, the Rev. Donald Smith of the Commission on Ecumenical Mission and Relations will be here for interviews with interested students. From 1:30 to 2:15 there will be an open question and answer period in Stevenson Lounge on careers on special term service overseas.

Donald Smith is the personnel secretary for our Presbyterian overseas work and is interested in making contacts with people especially in the Junior and Middler classes. Mr. Smith served five years as a missionary in the Philippines before returning to the United States where he established the interdenominational training center at Stony Point, New York.

If you would like to find out more about service overseas as a Fraternal Worker, come to the question and answer period after lunch on Tuesday, April 21st or sign up for a personal interview. The sign-up sheet is posted in Mr. Byers' office, Room 16 of the Administration Building.

THROUGH EVANGELICAL EYES

by Robert Karl Bohm

Fifth in a series of seven articles taking a "viewpoint" of certain Roman Catholic practices to see if they might have validity in the reformed tradition for giving the Church greater vitality and variety of expression.

The cross is a central symbol of Christianity. A church may have no candles, no ikons, no chi-rho or IHS on the chancel vestments, but if it has anything, it has the cross. There is an extension of the cruciform symbol common in Roman practice, ignored in the reformed tradition except as a mocking gesture: this is to make the sign of the cross over one's own person.

The sign of the cross is of ancient Church usage (viz. Hippolytus, circa 200), though originally it was the tracing of a small cross only on the forehead. One variation still in use in some circles is to etch a small cross on the forehead, then on the mouth, then over the heart before the reading of the Gospel. This is a visible reminder that the good news should be received with the mind and shown forth in words and deeds. Can the sign of the cross have meaning for the reformed Christian? Or will he rather come to think of the gesture as a mechanical means to disperse demons?

The motion of the cross is rich in meaning. It can be a visible, tactile, personal reminder that even as God came down to earth for us we are bound to go out to others. It can be an acknowledgement that though the cross belongs on us for our sin our Lord has taken it from us and left us with only the symbolic shadow traced by our hands. The sign of the cross can betoken our willingness to take up our cross and follow Him. It can signify that we crucify our own wishes unto the Lord. The practice of making the sign of the cross can yield ever newer and deeper meanings.

But it can become a habit, an act done without any conscious awareness of any of the possible, rich significations. Does this danger prohibit the practice? What is the real meaning of a handshake? Perhaps it was once a sign that the hand was free of weapons and open in friendship. But its conscious, symbolic meaning has been lost; it is now a spontaneous gesture prompted by the joy of meeting a friend or gaining a new acquaintance, not the conscious presentation of an unarmed hand. It is a thing done as a unique activity of certain occasions. Even so with the sign of the cross. Though there may be no conscious awareness of any symbolic meaning, there remains the unconscious impact that by this act the person participates in the service of worship physically (a lost dimension of much of reformed worship). Like the handshake, it becomes an activity that gives broader form to our joyous reaction to or in a canticle of praise, Gospel reading, prayer, benediction, or reception of the Blessed Sacrament.

* * * * *

STEWARDSHIP 64

by Charles Conti and S. J. Campbell, Co-Chairmen
Stewardship Committee

The total amount of money received this year was \$1,431, more than last year, but less than the \$2,000 target. After deducting expenses, approximately \$50, we are donating just over \$800 to Angolan Refugee Work, \$200 to the COEMAR Leadership Training Program, \$200 to the Seminary's fund to assist students of minority groups, and \$150 to the Trenton Tutorial Project.

The Committee would like to thank Dr. Willis for his interest and assistance, Paul Ellis and Brent Fisher for help with publicity, Howard Friend for help with printing and duplicating materials, and all those students who gave of their time to call on their fellow students and explain the purpose of the Stewardship Campaign. Finally, our thanks to all of you who contributed are heartily extended.

VIEWPOINT

No. 10

April 30, 1964

On Tuesday, May 6th, some of the students of the Seminary will cast ballots for their choices for Student Council. I say "some" of the students because there will be far too large a number of people who are too apathetic to reflect briefly about what they want from student government here at the seminary and then cast their ballot accordingly. Perhaps the perennial apathy about the Student Council is symptomatic of a more general general lack of clarity about why we are in seminary in the first place and what we ought to be doing and experiencing while we are here.

Fortunately, however, there were indications last year that we are becoming more conscientious about our rights and duties of electing leadership to represent us on campus and off. A higher percentage of students voted in last year's election than had the previous year. I hope that the trend will continue.

Peter Marshall

"PLATFORM STATEMENT"

by Ted Scott

The functions of the Student Council are threefold. First, it focuses the desires and aspirations of the student body as these relate to our common vocational goal. Second, in recognizing the reality of these needs it interprets them in terms of program. Third, it seeks to relate to the Faculty and Administration in a way that is both realistic and meaningful. All of this must be seen in terms of a viable structure, which has been given to us by the present Council.

The functions of the President are twofold. First, as President of the Student Council he has an organizational and administrative responsibility. Second, as President of the Student Body it is his task and opportunity to represent the student body to Seminary guests and visitors.

But in his leadership capacity generally the President is not alone. For his leadership is the focus of leadership which we all share in common as seminarians. This in turn revolves around our present responsibilities in community and in our studies; it prepares the way for future opportunities as ministers of the Gospel.

Our common leadership can express itself in four areas. First, it is our relationship to the Faculty which gives life and breath to our theological education. This year, students have met with faculty members in coffee hours and man-to-man discussions as well as in the Student-Faculty Luncheons and in the Academic Committee. I propose to continue such beneficial contact, and to expand it by the promotion of Guest Nights in which faculty members and their wives are invited to dine informally with interested students. More frequent faculty coffees (in homes) will be urged also, and student assistance given if possible to facilitate this.

Second, as students in our relations to each other we seek to become whole persons in all of our various roles. Our present level of effectiveness here can be improved in several areas. Initially, our introduction to seminary is our orientation. A better program is essential here, with emphasis on more adequate introductory relations with both faculty and returning students. Another area of development is in the utilization of the small dining room for student interest groups and possible student presentations. Communication is most important here, as it is in all areas of student activity. To this end I propose full use by the Council of the campus publishing organ; also the appointment of at least one MRE to the Council in other than a secretarial capacity. This person would be able to take steps to express and interpret in the Council the interests of our seminary women. It is imperative that our common leadership also be concerned with the broader church, notably in the matter of ecumenics and its student expression in the Interseminary Movement.

Third, our shared leadership can find expression in closer and more mature relations with the Administration. Such opportunity has been limited in the past. It will be my aim to secure the Seminary's consent to student participation on various administrative committees. Close cooperation with administrative personnel is required to bring about such an advance; my two years as a work scholar has helped me to believe that the necessary basis exists for such cooperation.

An unexplored area, and one where the Council and individual students can offer leadership is in our relationship with the office of Student Relations. It has been created for our convenience and awaits our participation. As Council President my hope would be to ensure this office and its Director their proper place of importance in the seminary community.

Fourth, my leadership and yours can be invested in the planning and execution of the program for next year. My personal goal is a year-long series of major events coordinated with smaller, more specialized meetings which offer opportunities for individual contribution and leadership. (Sources of great vitality have yet to be tapped - for example, the Center of Continuing Education.) In all of this, cooperation and communication among the several campus structures and interest groups is necessary. This I propose to facilitate by the establishment of an Executive Committee within the Council.

My hope, then, is for a shared leadership in which you and I each do our part as we plan and act responsibly for the achievement of our common vocational goals as a seminary community. I ask for your support.

"PLATFORM STATEMENT"

by Ken Ralph

The Kennedy dictum, "Ask not what your country can do for you, but what you can do for your country" ought to have freed a candidate for office from having to make striking promises in order to get elected. One recalls, however, that the late President made this statement on Inauguration day, that is, once he had the office. So it seems that the candidate has to present his platform, make his promises and then when elected, tell the people that it is up to them as much as it is up to him. So I here present a 'platform.' But be warned. If you elect me I will be asking of you what the President asked in that famous speech.

Actually I am not going to present here a program. They are the responsibilities of the Committees. But I would like to share my understanding of the Student Council and refer to some issues with which I think the new Council should deal.

In my opinion the Student Council is not an important change agent in our school. This is true of most graduate type institutions. For the students are not so fired up about getting trained in a democratic way of doing things and in controlling the 'power plays' of the Administration. A graduate student council has learned that the will of the Administration is generally good and in the last analysis, sovereign. To get this clear at the outset is healthy for any Student Council. But for all this, and perhaps because of it, a student council can play a highly significant role in the life of a school. I think this is true for our community. For example, the retiring Council has done a great service to our school. They rewrote the constitution, restructured the committees, and came up with a highly functional machinery. We owe them our thanks. But most important of all they were faithful servants of our needs and the Administration's will. That, to me, is the mark of a good council. So if the incoming council can keep these things clear - the will of the Administration and the needs and interests of the students - it will be preserved from a false sense of power and on the positive side will govern with relevance.

If elected I will urge this incoming Council to devote special attention to four issues. First I think we need a quickenning of theological interest. This past year belonged to the negro, to the inner city, and to the revolutionaries. Baldwin and Bonhoeffer were our catalysts. Society and the church took our attention. In this process we allowed theology to get elbowed aside. Where were the proud ambassadors for the old queen of the sciences? Their sounds were faint. So I would like to see the new Council commit itself to a quest for the rebirth of passion for theological learning. Part of this can be achieved through a series of theological debates by faculty members.

Secondly, we need the inspiration of the philosophic muse. Nobody talks philosophy these days. I would like to see us bring in some exciting philosophers to whet our philosophic interest. We need for example to listen to what a fighting Thomist has to say. The new Council will invite a Catholic philosopher to the campus. We will also set up seminar discussions.

Thirdly, the Council will raise the whole issue of personal commitment and devotion. Speer Library was 'dedicated to the hope that the light of learning might illumine the life of piety in the service of Christ.' The new Council will seek positive leadership on this issue of piety and personal spiritual maturity. I know I speak for the majority in saying that we are tired of being told how not to be pious and what piety is not. This year has shown us a groundswell of concern for a deeper religious experience. We want to know about prayer, personal bible reading, discipline in devotion, contemplation, godly living, and discover what it means to live a life under the order of the Holy Spirit. I would like to commit myself and the Council to responsible leadership in meeting this ever-growing quest by the students of this campus. Right now I have no firm plans. For one does not structure programs to meet this need. But we can at least get the whole issue out from the underground where it currently exists.

Finally, I think we have to raise the question of whether this campus is tending to forget the right of each man to intellectual and religious liberty. Fundamentalism is a theological movement and a subjective temperament. Our campus, it seems to me, is

guilty of Fundamentalism, not of course in terms of biblical content, but in the far more serious issue of intolerance and rejecting whoever does not do things the way I happen to do them. We are losing respect for that human and Protestant right of liberty of conscience, academic freedom, and the expectancy that no other human can be my master whether it be in the things I believe, the stance I take on segregation or the way I choose to seek a more meaningful relationship with Christ. I will ask the new Council to reaffirm this right, to do everything in its power to change intolerance to respect, and to uphold the liberty of any responsible group to exist on campus.

May we be guided by the mind of Christ our Lord in the personnel elected to office and in their management of our affairs.

* * * * *

NOMINATIONS FOR OFFICERS OF THE STUDENT BODY

PRESIDENT:

Theodore Heywood Scott: Ted is a native of Canonsburg, Pennsylvania and a graduate of the College of Wooster, class of 1962, with a major in history. He is a Middler and a resident of 307 Alexander Hall. His campaign statement is reprinted in this issue of VIEWPOINT.

Kenneth Frazer Ralph: Ken is a native of Auckland, New Zealand and a graduate of the New Zealand Bible Training Institute (56-57) and the University of Otago (58-60) where he majored in Philosophy. He is a Middler and a resident of 417 Brown Hall. His campaign statement is likewise reprinted in this issue.

VICE-PRESIDENT:

Eugene Ronald Augustine: Gene is from Binghamton, New York and is a graduate of Harvard University (1963). He is a Junior and a resident of 303 Hodge Hall.

Patrick James Thyne: Rick is a native of Hollywood, California and is a graduate of U.C.L.A., class of 1963. He is a Junior and lives at RD-1 Forest Avenue, Princeton.

TREASURER:

Kenneth Wayland Dupar: Ken is from Seattle, Washington and is a graduate of Whitworth College, class of 1962. He is a Middler and a resident of 303 Alexander Hall.

Norman Edwin Myer: Norm is from Tulsa, Oklahoma and is a graduate of the University of Tulsa, class of 1962. He is a Middler and a resident of 202 Brown Hall.

The election will be held on Tuesday, May 5th from 8:45 A.M. to 4:30 P.M.

"A CRITIQUE OF THE AMERICAN WAY OF DEATH"

by Ken Parker

There is no problem more perplexing that faces the average American than the question of death. It is a problem and a question mark that has had an influence and impact on every civilization since the beginning of recorded time. Therefore it also makes good reading in poor, slanderous, and unfair books such as The American Way of Death.

Every man who leaves seminary and takes on the responsibilities of a parish situation will come across the thorny and emotional problem of death. It would seem that any man in this professional position of respect and responsibility who uses such books as his authority, has been duped by a simple writer's trick, that of taking the exceptional and putting it into the situation of the normal. For the most part, no one in his entire ministry will ever run into the situations that are described by Miss Mitford.

Miss Mitford seems to enjoy painting the funeral director as a hungry vulture, ready to prey on the emotionally disturbed family. She pictures him as a wealthy, unscrupulous man who will stop at nothing for a profit. Her method of expression, of course, sells books, but the question we must ask is, is it factual? Is this the situation as it really exists?

I personally know many men who have graduated from college or have attended the two years of college required by New Jersey law for a licensed funeral director, and are serving an apprenticeship for \$45.00 a week (a 6-day week, on call 24 hours a day). This, coupled with the newly licensed man who starts at a salary of about \$80.00 and works his way up to about \$130.00 is hardly what I would call financial exploitation. The quick retort is that it is the owner of a business who is making the money and doing the exploiting. I have met and talked with men in the business and to my knowledge there are none in this group who could touch the salary of Miss Mitford and other "successful" authors.

What do the critics have to say about spending? When you are thinking about financial advice to a bereaved family, ask yourself the question, "Is this really my business?" Do you feel that it is your duty and obligation to give financial advice to a family buying a house or a new car? Surely a Chevrolet will run as well as a Cadillac!!

There are many things to consider when you are in a position of giving advice. First, will the funeral director sell a funeral on which he has no chance of collecting? Secondly, we must consider our position when giving advice. Many people can take advice when it prevents them from buying a funeral that they can't afford, but beware of telling the man who can afford a high price what he should or should not do.

The great ornaments that adorn a funeral home have also been under attack; the great price of a hearse, \$14,000.00, or the fancy interior, and wall-to-wall carpeting. Perhaps the authors of books that attack such indulgences fail to realize that this, too, is part of the American way of life. No funeral director would be in business for one year if he advertised, "Low overhead, plain rooms and tiled floors!"

Besides the overhead and costs and the desire of a funeral director to keep a family within their means, there is the question about a cheap or inexpensive funeral. In all the funeral homes where I have been, everyone has had available services regardless of financial means. As a matter of fact, I have never heard of anyone being refused by a funeral home because he didn't have enough money. Every funeral home carries a line of low priced funerals for those who desire such a funeral.

No one will deny that there are abuses in the funeral business. There are unethical people in every business and profession, including the ministry. I am sure that you would not want your ministry or profession judged by the actions and deeds of a few. This is also true of the funeral director. Unfortunately, Miss Mitford has chosen these glamorous exceptions to depict her average funeral director.

As future ministers we must also think of the Christian stand on this issue; attempt, shall we say, to deal with it theologically. I can see no more Christian justification for a Memorial Society (I do not own one as does Mitt Mitford) than for a Christian burial.

Funerals are supposed to be a waste of money, something that a practical man does not indulge in. The point, in fact, is that there are many things in life that do not respond to practical answers. In the gospel of Matthew there is the story of the woman who poured expensive oil over Christ and she was chastised by the disciples for this foolish waste, but Jesus rebuked them. (MacLean's Reviews, Feb. 8, 1964) There is something in this expression of love that transcends apparent waste of material objects.

I would offer this advice. Beware of books and articles that are written and printed to sell and not to report objective facts on an issue such as this. Use personal experience and sound judgment as your guide, and not a suggestion by someone whose knowledge of funerals is only motivated by personal, financial gain.

* * * * *

"THROUGH EVANGELICAL EYES"

by Robert Karl Bohm

Sixth in a series of seven articles taking a "viewpoint" of certain Roman Catholic practices to see if they may have validity in the reformed tradition for giving the Church greater vitality and variety of expression.

Special feast days dot the Roman liturgical calendar. Rome recognizes the thirteenth of July as the commemoration day of Blessed James of Voragine. The twenty-eighth of April is St. Louis de Montfort's day. An emphasis on special days, especially saints' days, conjures up a picture of Rome. Admittedly it is a powerful picture, often so powerful that all red letter days, those days marked with red letters for the martyrs, turn white with fear and are ignored by most Protestants, probably because of the merit treasury which Rome attributes to the saints.

Saints James of Voragine and Louis de Montfort may well be forgotten, though some of us find a joy in recalling the name of an obscure person who like ourselves served as a small but important link in the chain that binds the ages in His service.

Assuredly figures like Saints Peter and Paul, Saint Augustine, Saint John Calvin are not forgotten. They creep in through sermons, hymns, and, if old enough, Scripture. But it may be a good idea to reserve their place, to assign (not consign) them to a special day. The Program Calendar of the United Presbyterian Church does list such special days as Epiphany, Ash Wednesday, Ascension day, Transfiguration, and All Saints' Day. Would that all these occasions were celebrated, putting the 'hallowed,' for instance, back in 'Hallowe'en' by making it an occasion to recall 'all the saints who from their labors rest.' And would that days were set apart for Peter, Paul, John, Augustine, and other evangelists, apostles, and pillars of God's Church, days of special thanksgiving (Eucharist?) for the life and teachings of these men.

Recalling the great men of the past serves both as a stimulus to imitate their virtue and as a reminder of the historic nature and rootedness of the Church. It recalls that in the Church, transcending time, we are one with those from whom we are temporally separated by a gap centuries wide. Assigned dates, moreover, as well as the observation of the Church seasons, the balanced, rhythmic ebb and flow from the penitence of Advent or Lent through the highpoints of Christmas or Easter to the relaxed joy of Christmastide or Eastertide, both present an objective schedule which protects the parish from the subjective whims of its priest and testifies to the catholicity of the Church: that in this season or on this day our parish joins in the same celebration as all the others.

Special festivals, falling on specific dates, can occur any day of the week. This year, for example, Epiphany was on a Monday, St. Mark's is on Saturday, St. Bernard, a pre-reformation reformer, on Wednesday. Celebrating these days both by a worship service in the church and a reminder to the congregation to observe them in their family devotions can help break the Sunday-weekday dichotomy which afflicts modern Christianity. Even without attendance, the mere knowledge that one's home parish is on this weekday celebrating a special service reminds the Christian that the Church is active during the week and that even Monday (or Saturday or Wednesday) is the Lord's day.

"THE U.N. CHURCH CENTER: IS IT AN ADEQUATE WITNESS?"

by David Wills and John Bowe
(for the Church and Society Committee)

On United Nations Plaza, directly facing the UN Headquarters, stands the Church Center for the United Nations. This impressive twelve story edifice, built primarily through the efforts of the Methodist Church, since 1962 has attempted to be "a symbol of the Church's continuing concern for peace with justice and freedom...a constant Christian witness to 'the things that make for peace.'" After having participated, along with students from Union and Hartford seminaries, in a one day seminar typical of the Church Center's program, four members of the Church and Society Committee were left wondering whether or not the Center is, in fact, the symbol and witness it purports to be.

The day began in the UN building itself with a small, informal session with a high-ranking member of the Secretariat. He emphasized - perhaps over-emphasized - the importance of the organization in the world today and suggested that its ultimate values and goals (especially as embodied in the preamble to the charter) seemed to echo the words of Isaiah: "And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore." After a brief opportunity to visit the Committee of Twenty-Four (on decolonization) where British and Arab representatives were busily insulting one another over Aden, we adjourned to the Church Center itself for the remainder of the day's program.

In the mid-afternoon, the Chief Political officer of the United States Mission to the UN - a good Episcopalian, we were told - sketched for us the American understanding of the problems that face the UN today, several times assuring us that there was no other nation which was so dedicated to the UN - and all other worthy causes - as our own. In the evening, a member of the Nigerian mission, discussed with us similar matters from a somewhat different - and also more honest - perspective.

Interspersed with these sessions were hours spent with the various denominational representatives who constitute the Church Center's staff. We had expected - assumed - that they would lead us in the admittedly difficult task of viewing very technical political problems from the standpoint of Christian faith. We were disappointed. Late in the afternoon, we were told that Christianity, after all, did not furnish one with clear political solutions, but only with a few fundamental principles - the most important of which seemed to be the basic dignity of man. Having said this, we returned to a discussion of the merits of bringing Red China into the UN or applying sanctions to South Africa.

We were still unsatisfied. Granted the fact that one cannot extract clear-cut policy statements from the Bible--or any other "Christian source"--is it enough that the "Symbol and witness" of Christianity at the UN proclaim only the "basic dignity of man?" Doesn't the Church have something more to say to the men who are gathered to beat their swords into ploughshares? What about the righteous judgment and sovereign purpose of God of which Isaiah also spoke? And - above all else - what about Jesus Christ?

+

"A REPLY TO 'THE ANGER OF THE WHITE NORTHERN LIBERAL'"
by Dwyn M. Mounger

Richard Elliott, in "The Anger of the White Northern Liberal" (Viewpoint, April 16), could hardly have misinterpreted my article in the April 2 issue more grossly. Far from charging that the Northern pilgrimages to Dixie cities are of "little avail" and that their result is "only trouble," I actually praise the pilgrims for their "bravery" in going "into an area of racial tension for the purposes of encouraging an oppressed people to seek their Constitutional rights." I merely assert that one of their stated objectives, namely "to establish lines of communication between whites and Negroes," is foredoomed because of traditional attitudes of the Southern white toward "invasion." In writing the article I did feel it necessary, however, to ask that Northern pilgrims seriously examine their motives, as we all should whenever we undertake any project in the name of Christ.

The clear implication of Elliott's essay is that I am a gradualist, a heel-dragger. Yet nowhere do I assert that Southerners can deal with the problem by themselves, as he fantastically charges me with saying. Nowhere do I cry, "Give us time!" The constant pressure of the federal government is definitely needed; that is why from start to finish the article supports the passage of the Civil Rights Bill.

By the "remarkable insight" which the Southern white has gained from almost 350 years of close relationship to Negroes, I certainly do not refer to the presumptuous racist attitude of "We know our niggers." There are indeed areas of great blindness. These can be gradually overcome only through the voluntary efforts of Southerners of both races in seeking to set up the same "lines of communication" which the Northern pilgrim, despite the best of intentions, can never establish. But there has been nevertheless a unique, traditional rapport between Negroes and whites as individuals in the South, a fact which the late Medger Evers was quick to acknowledge when I last talked with him in my home town over a year ago. This is what I mean by "remarkable insight."

Finally, I did not say that "the victory for civil rights will be achieved by Southerners," but that "the victory for civil rights in the South ... will be a victory by Southerners." I do not apologize one bit for this statement. It is generally acknowledged by men of all opinions today that even after all the laws are on the statute books, racial justice will not be fully realized. As far as the South is concerned, true harmony between the races must and will only be achieved through the sincere efforts of dedicated Southerners, white as well as Negro. This is in part because of the historic attitudes of the Southern white, which I attempted to outline in my article.

In conclusion, I suggest that Elliott carefully and dispassionately re-read it. Perhaps such a second glance would cool considerably the anger of the white Northern liberal!

"MORE NORTHERN THOUGHTS ON THE SOUTH"

by Richard Elliott

+

It would seem that much of what Dwyn Mounger writes in explanation of the Southern view in the racial issue is actually an attempted justification of this view. For, despite the obvious depth of thought and strong concern mirrored in his VIEWPOINT articles, I cannot help seeing some faulty thinking and erroneous conclusions. I have written to disagree with his article "Dilemma of the White Southern Liberal." I now write in objection to "Foundation Stones for Racial Harmony in the South."

To be sure, the importance of history, the contemporaneity of past and present, is essential in understanding the Southern mind. This is a very real factor for consideration of non-Southerners in dealing with Dixieites. But I cannot understand why anyone with the background in history of Mr. Mounger makes the mistake he does. "History" and "past" are used interchangeably by him, yet between these two terms lies all the difference in the world, precisely as regards effecting a solution to the racial issue.

"History" is a study, a discipline. Looking to the past requires little systematic thought. A study of "history" would be a valid foundation stone were "history" the interest of the average Southerner. It should be apparent however that the less academic "past" is his chief concern. To go farther back into the "past" to the classical Southern tradition of the equality of all men - and this is what Mr. Mounger is suggesting - is impossible. The basic motivation of the segregationist is nothing rational but emotional. Neither the study of "history," the "past," nor anything academic can get at this emotional core of the problem of hate.

My point is best illustrated in the third suggested foundation stone for racial harmony: the collective consciousness of the Southerner. That there is an especial solidarity among the Southern people based upon the shared experience of hard times and defeat is indisputable. That this is a foundation for racial harmony is disputable. The historical events leading to this consciousness have sociological dynamics which have been overlooked. This solidarity is a reaction against the interference of Northern "outsiders," viewed, to a large extent correctly, as responsible for this Southern defeat; the typical reaction occurring when a minority group deems its position threatened by a majority group. It seems reasonable, then, to assume a similar reaction at any attempt of the Negro to rise above his present position. The potential rise of as significant a minority as the Negro would be too great a threat to the Southern white - especially as he perceives Negro agitation as having Northern backing - to hope for any identification with the Negro plight. This is occurring in the South now.

I also continue to remain unimpressed with the potential of the "master-servant" relationship in creating Southern racial harmony. The youthful memories of racial good-will which Mr. Mounger cites sound like efforts at salving guilty consciences. The quoted Medger Evers also chose to remain in Mississippi because he felt there is much more opportunity in the South for a Negro to improve his position than in the industrialized North (cf. Ebony, Sept. 1963). He is probably right; but this is exactly what is sticking in the crop of the Southern white. Nothing is to be more feared than a Negro who has "got his smarts" (Ross Barnett).

It is significant that where Mr. Barnett speaks of love, it is subordinated in this "master-servant" relationship. Love is never seen in terms of an end, precisely because in the average Southerner, it is not there. "The reciprocal love between master and servant..." is NO love; certainly no love as the Christian is concerned with love. Love can only take place between equals (or rather love makes one aware of this equality), and understanding can occur only where there is love. And until this love occurs, there will be no "good-will" festivals, Calpurnia will leave Atticus Finch to become a secretary in the NAACP and many Buren de la Beckwiths will find a real need for their gun collections.

This "master-servant" relation has, of the three proposed foundation stones, the most merit precisely because there are close personal ties, although their extent is overrated by the Southerner. If he can quickly get around to expressing the love for the Negro he says he has, these close ties will be of great value to keep from developing any of the wall of mistrust and hatred as has arisen from within the Northern ghettos. The Northern white must break through a thick wall of suspicion which his people have created if he wishes a really personal relationship with a Negro. The same condition faces the Southern white unless he soon seizes advantage of these personal ties to start loving.

My final observation is to comment on an observation by the greatest of Southern white liberals, Ralph McGill. Apparently McGill sees little prospect for any outbreak of love for he sees harmony achieved via economics. Only through equal employment opportunities can a more cooperative spirit emerge. This is a terrible indictment against the Church. Yet McGill shows us the only other area - besides the "change of heart" through love - which will get to the emotional core of the problem of hatred. A man's pocket book is the standard which does so much to develop his ego, his value actual and potential and by which - far more than history - he interprets his present. It seems, then, a more realistic plan for those who seek a solution to this problem to concentrate their efforts in the two areas proposed here.

